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THE
KEY OF THE KINGDOM
AND
SONGS OF THE REDEEMED.

BY FRANKLIN LANGWORTHY,
Minister of the Gospel.

OGDENSBURGH:
PRINTED BY M. W. AND J. M. TILLOTSON.

1836.

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PREFACE.

In presenting the following work to the public, the author has been actuated by various considerations, the principal of which may be enumerated as follows :

1st. A desire to contribute his mite to the common fund of moral and religious knowledge, the benign influence of which is destined to ameliorate the condition of human society, and effect a glorious change in the intellectual powers of man.

2d. A wish to comply with the numerous solicitations of his friends, who have frequently requested him to publish from the press the discourses contained in this book, which they were pleased to approbate when they were first delivered from the pulpit.

3d. He believes that the subjects discussed will be found highly interesting to all who love the truth, and desire to see the same prevail.

4th. The author is of opinion that this little volume contains an unusual variety of arguments and illustrations pertaining to morals and theology ; that words are not unnecessarily multiplied, and that the ideas are expressed in an intelligible and concise manner.

5th. Although the book is not designed as a full system of Divinity, yet it is intended, as denoted by its title, to serve as a Key ; by means of which the reader will be able to arrive at some just conclusion in reference to most controverted points in religion.

IV.

6th. It is believed that the classification of scripture and the preparation for a theological debate, will be convenient and useful to all those who desire to know the truth and discover the real meaning of Bible words and phrases.

7th. It was thought greatly desirable to have a small collection of truly devotional Hymns, as a companion for those who delight in the harmonious strains of sacred song : Hence a few hymns are added.

That the light of divine truth may dispense its heavenly beams through all the dark regions of vice and error, is the prayer of the public's humble servant.

THE AUTHOR.

Madrid, N. Y. 1836.

SERMON, &c.

THE CHRISTIAN WARFARE.

TEXT.—Eph. vi, 11. “*Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil.*”

VARIOUS appropriate and beautiful emblems are made use of in the scriptures, by which to represent the nature of those labors through which the christian is called to pass while travelling through this transitory world.

We find the life of the christian represented as a *journey*, in which the traveller is seeking a better country, even a heavenly. It is also compared to a *race* run for a prize, in which those who engage run “not as uncertainly,” like those that “beat the air”—but all who run are sure to win. But the christian’s life is frequently brought forward under the figure of a *warfare*. The author of our text, exhorts Timothy, his son in the gospel, to “fight the good fight of faith.” This great apostle, when he drew near the close of life, looked back upon former scenes and labors, and exclaimed with exultation, “I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness.

At another time, Paul asserts, that he had fought not barely with men, but with characters which he denominates “beasts.” “If after the manner of men,” says he, “I have fought with beasts at Ephesus,” &c. What the apostle here denominates “beasts,” were doubtless those clamorous

and violent opponents whom he once encountered in the city of Ephesus, who, when Paul preached Jesus and the resurrection, cried out "our craft is in danger." By this means an uproar was soon raised among the people, so that they set up a great shout for about the space of two hours, and cried "great is Diana of the Ephesians." Paul's voice was lost in the cry of the multitude. In the same manner, the voice of scripture, truth and reason is often drowned at the present day by the popular clamor.

"Christ is called a "leader and commander"—he is styled "the captain of salvation," and his followers are called "soldiers of Jesus Christ." Sinners are called upon by this leader to follow him. "If any man will be my disciple, let him deny himself, take up his cross, and follow me."

It appears to be the principal design in the preaching of the gospel to persuade sinners to *enlist*, or *engage*, in the service of this glorious and triumphant commander, and under him to go a campaign against the common enemy.

The aptness of the figure contained in the text appears from the following considerations: In the wars of this world, when soldiers are called upon to take the martial field to defend their country from the invasions of the hostile foe, in order to be of any advantage to the cause in which they are to engage, it is necessary, in the first place, that they be properly armed and equipped—an unarmed soldiery would rather encumber than assist an army.

The same is the fact concerning the christian warfare. Those who are called upon to take the gospel field and fight under the captain of salvation, are required to come, having on "the whole armor of God."

Again: to carry on a war to advantage it is necessary *that the enemy be distinctly known*; the soldiers should *know who the enemy is*, and what is the amount of his

strength. These things being understood, soldiers will know how to dispose of their forces, and where to direct the attack. In the christian warfare it is also necessary, above all things, that the soldiers of Christ should have a fair understanding of the power and situation of the foe, with whom they are called to contend.

The apostle Paul, being a veteran of the cross, having fought many obstinate battles with the enemy, was therefore well qualified to point him out and tell who he was. Accordingly, in our text, he makes bold to expose the enemy and tell his very name. The name he gives him is "*the Devil.*" This is the enemy, against whose wiles "the armor of God" will enable the christian soldier to stand.

Having thus given a brief sketch of the nature and objects of the christian warfare, we proceed to consider these more particularly, and by the way exhibit the doctrine of the text, which we repeat—"Put on the whole armor of God that ye may be able to stand against the wiles of the Devil." By noticing with care three subjects mentioned in the text, the nature and design of the christian warfare will be distinctly seen. We shall notice

1st. The armor of God.

2d. The Devil—the enemy against which we have to contend.

3d. Some of the wiles of the Devil.

First, we are to notice the armor of God. What this armor consists of, may be learned from the succeeding context. The apostle is particular (as you will discover by casting your eye over the chapter,) to mention every essential article. "Therefore," says he, "take unto yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." He then goes on from the fourteenth to the eighteenth verses, to

mention the equipments and weapons with which of the cross ought to be armed.

The first he mentions is the *girdle*. Literally it is a part of a military equipment, and its use is a soldier's dress or uniform close around him. It is to attach other implements to, or suspend them from.

Now the christian's girdle is *truth*: "having girt about with truth." Without this article, he would appear naked indeed. Having nothing to put on for a uniform to him, or to which to fasten his weapons, his enemy might easily strip him of his clothing and his weapons from his hand. But truth possesses power. The enemy despairs of success, in his attack on the christian, the moment he perceives that his armor is "girt about with truth." Satan cannot contend with truth; for it is an attribute of Jehovah, and is so in its nature. The hosts of darkness may exert their powers; but they cannot overthrow the truth of the christian be girt about with truth, and he may stand in defiance to all "the wiles of the Devil." The enemy cannot attempt to force his weapons from him—he cannot weaken his confidence in his God—he may not quit his strong hold, the castle of omnipotence; "girt about with truth," the soldier of Jesus will stand moved amidst the buffetings of Satan—unshaken by fiery trial and temptation.

But what do we mean by being "girt about with truth"? This may be understood in a twofold sense:

In the first place, it may imply that the christian should be very careful, at all times, to speak the truth, that he is under obligations to reveal all the truth on all occasions. It may be necessary for the christian's own good, and for the good of others, and for

advancement of the cause of truth, some times to keep the truth to himself. Prudence alone must determine the times and places where truth may be safely spoken. Some there are, who do immense injury to the cause of gospel truth, by contending for it in a passionate, boisterous and improper manner, on *improper occasions*. Tumultuous assemblies, scenes of mirth, revelry and dissipation, are not the places to contend for the truth. The still small voice of wisdom can seldom be heard in the shoutings of a mob—neither can we contend for the truth, with an *angry opponent*. Foolish indeed it is to attempt to combat the storm, or grapple with the whirlwind. It would be unwise to cast costly pearls before swine, for they would be incapable of judging of their value, and instead of laying them up safely, would only trample them under their feet. In like manner, if you proclaim truth in a plain unwary manner, to those who are opposed to it, when they are angry, or in an improper condition to hear it, either through ignorance, prejudice or pride, they will put *erroneous constructions* on it, or else treat the same with neglect and contempt. But still, if the christian speaks at all, he is under an imperious obligation to speak the truth “in soberness.” In pecuniary concerns, truth ought to be kept always in view by the christian. This ought to be his polar star, to direct him in all his intercourse with the world.

Nothing makes one's character more invulnerable to the shafts of malice and envy, than a rigid adherence to truth. On the other hand, if a man does not regard truth, and hold his word or promise sacred, his character stands on a slender foundation, whatever good deeds he may have done—or whatever amiable dispositions he may possess.

He who invariably speaks truth, who is never known to be guilty of a falsehood, will in all probability, have a com-

manding influence in society; he will be respected, even by his enemies. Then let the christian, in this sense of the phrase, be "girt about with truth."

Again: being girt about with truth may imply, being armed with the principles of evangelical or gospel truth. What these principles are, must be ascertained by an examination of the volume of inspiration. In this is contained the record of eternal truth. There is some difference of opinion amongst men as to what constitutes gospel truth. But still there is not so wide a difference on this subject as some perhaps imagine.

That there is one almighty, infinite, and unchangeable God, all will confess to be the truth. That there is or was a mediator between God and men, is likewise a truth acknowledged by all professed christians. That this mediator was Jesus of Nazareth, and that he was the very Christ, the Son of God, and Saviour of the world. These are truths, as christians of all orders acknowledge them as such. The gospel is "glad tidings of great joy." This also all confess to be the truth. Man will exist in the future and eternal world—no christian denies this being the truth. Now brethren of all orders, we declare to you, we solemnly believe that these are the great and essential articles of the christian faith; and all professing christians, of every name and order, acknowledge they are eternal truths.

In things of less consequence, believers in christianity may differ a little; but in their essential points all agree as to the nature of gospel truth. Christians may disagree as to the duration of rewards and punishments, and also as to the place where rewards and punishments are administered.

These things are not, however, so essential as some others. If virtue is fully rewarded, and vice punished, it is not so material when and where it is done. All confess as

divine truth, that it is or will be done, and all believe that God will punish with as much severity as his justice and mercy require. Now you perceive that all believers in christianity agree as to the nature of gospel truth, in every thing essential; even with respect to rewards and punishments also.

If christians of different orders could once see what trifles they are contending about, they would hide their heads in extreme confusion. Ah! how exceedingly deficient in gospel charity are those professors who deny the christian name to many of their fellow men, although believing in all the articles of the christian faith.

Thus one part of the christian soldier's equipage is gospel truth. It would be the height of folly and presumption in me, to declare that no person can have on the girdle of truth, unless he believes exactly as I do, in every particular—millions may wear the girdle, and yet no two of them have precisely the same ideas concerning all gospel truth. A belief in the existence of one supreme being—the mediation of Jesus Christ—the inspiration of the scriptures—the doctrines of rewards and punishments—and the resurrection of the dead, to immortality, (or eternal life,) constitutes, as we conceive, the girdle of truth, with which the christian is girt about—and being thus furnished, he is able to stand against the wiles of the enemy.

But there is another essential article of the soldier's equipage, viz. "The breast plate of righteousness." Says the context, "having your loins girt about with truth, and having on the breast plate of righteousness."

We are not to expect that any mere mortal will be found who is armed with perfect righteousness. Supreme perfection belongs to God alone. The most perfect in this world have many imperfections. The very best are often blinded

by their own failings; they are selfish, worldly, conceited and vain—impatient under affliction, and to murmur at the dispensations of providence. They are apt to be too much elated in prosperity, and too much pressed in adversity. They are not sufficiently grateful for the favors they receive from God, and are too prone to be forgetful of their dependence on him for every blessing. They are liable to be negligent in discharging their duties to themselves, their God, and their fellow beings. In a hundred and ten thousand things, the failings of the most perfect appear. But still there is a certain degree of righteousness to which the christian may, and actually does attain notwithstanding all our righteousness may be “as rags,” when compared with the standard of perfection. The christian possesses that which may properly be called righteousness.

Righteousness, literally signifies, the doing of that which is right; and just so far as we do that which is right, so far we are righteous. Is it not obvious to the superficial observer, that some men are much more righteous than others? that is, they do that which is much more right than what is done by others.

If it were, as some suppose, a fact, that we are incapable of attaining to any thing which can properly be called righteousness, what propriety would there be in the apostle's exhortation, to “put on the breast plate of righteousness.” The breast plate of righteousness simply signifies, right, to deal justly, to love mercy, and walk humbly before God. Those that do these things have on the breast plate. The nearer we approximate to these things, the nearer we come to the rule of right,—the thicker and firmer is the breast plate which we wear—and the more thorough *will it shield us from the crafty wiles of the adversary*

look, each one to ourselves, to ascertain whether we have on this heavenly breastplate.

Again: it is necessary for the soldiers of the cross, when going "forth to war" to be shod—for there are some rough places to pass over, and some thorns in the path; and without shoes, little progress can be made in combatting the enemy.

The foe is extremely dexterous in his movements—he retreats with astonishing celerity from one place to another, and if you would overtake him, and wrest the trophies of victory from his brow, you must sometimes pursue with speed through hedges, thick set with briars and thorns,—or in such places you will commonly find the strong holds of the adversary. His camp is in the desert regions of error, and falsehood, hedged around with the sharp thorns of iniquity.

The Apostle therefore exhorts you to have "your feet shod with the preparation of the Gospel of Peace! This agrees very well with the exhortation of Jesus when he sent his disciples to preach the gospel. He sent them as sheep among ravening wolves. But notwithstanding they were to go into the company of such ferocious characters, he directed them to give unto all the salutation of peace!

"Into whatsoever house ye shall enter, say, Peace be to this house;" and "into whatsoever city," Peace be intended. Peace is intended to be the result of the gospel.

Redeemer's blood, which truly speaks better than that of murdered Abel. The blood of Abel spoke but the sanguinary wrath of man, whereas the blood of Jesus shewed forth the benevolence and compassion of God. When the shining heralds from heaven announced a Saviour's birth to the shepherds watching their flock, they proclaimed "peace on earth." The gospel is said to be the subject which belongs to our peace. Jesus lamented the blindness and obstinacy of the Jews, because the things that belonged to their peace were "hidden from their eyes." Thus the gospel breathes nothing but peace and good news, and those who believe it, have "joy and peace in believing."

By this standard try your opinions—square them to the professors of christianity, by this simple rule. Bring your notions to this criterion. Enter into a close examination. Take your creeds and confessions of faith, and put them up to this test. By this rule you may determine whether your opinions harmonize with the gospel of peace. Ask yourselves, in view of every article of your faith, does the belief of this article give me peace? Do the blessings of my nature acquiesce in it? Can my soul satisfy itself in it? Does the belief of this give me peace and joy? If it does, it may be the gospel. If it does not, it cannot be the gospel; for in believing the gospel, (or good news,) there must of necessity be peace and joy. By such a personal examination of ourselves and our creeds, we may easily determine whether we are believers of the gospel or not.

The preaching of peace by Jesus Christ, appears to be the great instrument designed in the hand of God to stop the tumults, war and enmity amongst men, and bring about a reign of universal peace and harmony. Let the preachers of Christ have their feet shod with the preparation of the *Gospel of Peace*." Let them declare, both in

near, that Christ hath broken down the middle wall between Jew and Gentile, to make of the twain one new man, so making peace—and that our captain, Jesus, is our peace (or peacemaker) who hath given Satan a mortal wound and triumphed over death, and all the powers of hell, or the grave.

Again: the christian ought always to be an advocate for the things that make for peace. Whenever he sees broils and contentions on foot, let him be ready to step in as the negotiator of peace. Remember that a blessing is pronounced on the peace-maker: "Blessed," says Jesus, "are the peace-makers; for they shall be called the sons of God." Endeavor to live quiet and peaceable lives with all men.—"This is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth." One tattler is sometimes sufficient to keep a whole neighborhood in an uproar, but where there are peace-makers, the flames of strife soon subside and expire.

Thus the christian, by holding out the white flag of the gospel of peace for his constant signal and motto—by living peaceably himself and endeavoring to keep others so, shows to the world that he is engaged in the holy war as a soldier of king Jesus, and that his feet are shod with the preparation of the Gospel of Peace.

But there is another article which the Apostle introduces, as though he considered it as a part of the equipage more important still. He mentions it with peculiar emphasis. But above all, says he, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Well might Paul bring this in with an emphasis. For let us have all the armour of God besides, yet without faith, *we cannot contend with the enemy with the least hope of*

success. "Without faith it is impossible to please God."— Christ, on various occasions, taught the importance of faith. He told the disciples that if they had faith, they might "remove mountains ; (i. e. mountains of difficulties and obstacles ;) or say to this sycamore tree, be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

Abraham's faith was counted to him for righteousness ; for he had faith to believe the promise of God, viz : that in him and his seed all the nations of the earth should be blessed. A gospel faith is a firm belief of the promises of the gospel. These promises are numerous, great and glorious ; they are contained in all the prophets, evangelists and apostles. For as Peter says, the restitution of all things hath been spoken by all God's holy prophets, since the world began. The prophets predict the coming of a Messiah, who should finish sin and make an end of transgression. In agreement therewith the author of our text declares that Christ took part of flesh and blood, that through death he might destroy him that hath the power of death, that is the Devil.

Without faith, it is impossible to discharge religious duties in a proper or consistent manner. Can the minister of the word preach with effect, or to any good purpose, unless he hath faith to believe, not only that his doctrine is true, but that success will attend his labors ? Can any christian pray for the salvation of every sinner, unless he has faith to believe that every sinner will be eventually saved from sin ? Is it consistent to pray for the salvation of those whom the petitioner believes God has consigned over to eternal perdition, by an irreversible decree ? Hence you see the indispensable necessity of faith, in the performance of religious duties. Can God be well pleased to have his children

ask him for things, which they, in their souls, believe he will never grant? No. "Without faith it is impossible to please God." Faithless prayers, like those of the hypocrite, avail nothing.

Even in worldly concerns, nothing can be done to any good purpose, without faith; for this is the main-spring of action; and the more faith we have, the more active and persevering we shall be.

Would the farmer ever till the field, or scatter the grain upon the furrow, had he no faith in a future harvest? But he has faith to believe that he shall be rewarded with a crop; this stimulates him to toil—to commence his labor with the rising, and end it with the closing day. If he had no faith, he would doze away the spring in inglorious ease, and idly squander the long summer's day. And how can professed christians embark with a proper spirit, in the work of spreading the gospel, or of building up christian society, unless they have faith to believe that something can be done, in this way, for their own and others' good, and for the advancement of the Redeemer's kingdom? And how shall the christian soldier wage war against the enemy of souls, unless he has faith to believe he can meet and conquer the foe? A christian soldier without faith, would be like a common soldier without courage—instead of doing good in an army, he would only infuse his cowardly spirit into others, and bring on the defeat of the whole. Brethren, without faith, your efforts are in vain in the work of the Lord.—Then ask faith of God. He giveth to all liberally and upbraideth not. If you had but a small amount of faith, even like a grain of mustard seed, obstacles in your way, though seemingly huge as mountains, might be removed, and habits, vices and prejudices, though rooted in your natures strong *as the roots of the sycamore tree*, might be plucked up and

planted in the sea of oblivion. But we who profess to be disciples of the Lord, are many of us a faithless and unbelieving race. Lord increase our faith!

But again, a soldier needs a helmet. Literally, a helmet is a piece of brass, steel, or some other metal, worn on the front part of the head to defend it from the weapons of the enemy. This kind of defence was always worn by soldiers in ancient days, and is not entirely out of use at present.—Paul, therefore, exhorts the soldiers of the cross to put on the helmet. This is the most glorious and beautiful part of the equipage of the christian soldier. What is this helmet? Paul will inform you. “And take” says he “the helmet of salvation.” Salvation is the helmet which the christian wears. And where does he wear it? Ans. He wears it on his head.

Having on the helmet of salvation, implies that the christian has a firm unshaken hope of salvation. But what is his hope founded on? Where is his helmet placed? A helmet would be of little use to the soldier unless fastened upon the right place. The proper place for it is the head; and the most conspicuous part of the head, is the front or forehead. Thus, the christian’s hope of eternal life, or salvation, is fastened on his head: it is fixed on Jesus Christ, the son of God, the Saviour of the world; who is the glorious risen “head of every man;” who tasted death for every man; who gave himself a ransom for all; who is the propitiation for the sins of the whole world. “God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; who died for us that whether we wake or sleep we should live together with him.” 1 Thess. v. 9, 10.

Thus, when the enemy of souls would assault the christian soldier with doubts and gloomy fears, he immediately recollects his helmet, the hope of salvation, placed on his *triumphant head*, the mighty Saviour of sinners. Thus

screening himself behind his armor, the malicious shafts of the adversary fall harmless at his feet. When his fellow sinners attempt to terrify him by hurling the fiery bolts of endless condemnation, he has nothing to do but to present the helmet of salvation, and the fiery darts are quenched.— When the world assaults him with its scorn, contempts; persecutions, troubles and disappointments, he looks up to his helmet, placed on his head, and the light and glory reflected from its burnished front, turns his night to day and banishes his despondency and gloom. Secured by this helmet, he fears no foe; he fights the battle valiently; with undaunted brow, he faces the thick legions of the enemy, breaks through their thronged ranks, “though spears portend and arrows cloud the day,” being confident that he shall gain the victory, although he falls in the field of battle; for his helmet is not placed on his own body, but on his “head,” the conquering “prince of peace,” who has already shaken Satan’s throne and given death the “last enemy,” a mortal wound.

But again: a soldier wants a sword. A sword is a weapon, both of attack and defence. The soldier makes use of his sword as occasion requires. When not engaged in actual service, he may suffer it to remain for a time inactive. But when foes surround, he always has this weapon in his hand. Now let us inquire again of Paul, and he will tell us what the christian sword is. He says, “take the helmet of salvation, and the sword of the spirit, which is the *word of God*.” Here we have it; the “word of God” is the sword of the spirit. Let every christian arm himself with this sword, and moreover, when you have got this sword, make use of it enough to keep it bright. Remember that a sword, if it lies still too long, will accumulate dust and become rusty; therefore it is necessary to scour it often to keep off the

rust. Thus, the christian ought to handle frequently the sword of the spirit, which is the word of God. "Search the scriptures." The enemy of souls is so vigilant, subtle and active, that the christian ought always to have his arms ready, and be in a posture of defence. There is no predicting when, where, or in what manner he will commence the attack. The reason why the word of inspiration is called the "sword of the spirit," is doubtless because the scriptures were given by inspiration of God, and are profitable for doctrine, as well as for reproof and correction.— This sword has a blade of heavenly temper; its point turns every way, like the flaming sword in the hand of the cherubim, and its edge is so astonishingly keen and piercing that nothing can long resist it. With this sword, the head may be severed from the Goliath of infidelity. Yes, scepticism itself will sink beneath its stroke; it may dare its point for a while, but can never prevail against it. Superstition also, that horrid monster, that rears her gloomy form, and sits in dismal pomp upon her iron throne, exercising her accursed tyranny upon her trembling slaves, even this potent tyrant falls dead at one well directed stroke with the sword of the spirit. Unbelief and sin, those fiery tormentors of both mind and body, begin to gasp in death whenever they feel the edge of this celestial sword. This sword has power to slay both presumption and despair; and doubt and slavish fear cannot withstand its edge.

Soldiers of the Cross! be careful ever to have this sword at command: keep it in the mind and there will be but little danger of losing it; and there, it will not be liable to rust for want of use. Without the sword of the spirit, the word of God, you cannot prosecute the holy war to any advantage. In this war you will meet with enemies from without, who will try to force you by threats and frowns,

out of the straight path of gospel truth. In such cases you will find the sword of the spirit of the greatest possible value. If you wield it in faith, it will put your foes to flight.

Reason may occasionally answer a good purpose, but still human reason, unaided by the word of God, is a feeble weapon with which to defend the gospel citadel, when compared with the sword of the spirit. Above all, this sword is necessary in combatting the grand adversary of whom we shall have occasion to speak directly.

To conclude our description of the heavenly armor, we will just mention prayer and watching, these being the two last weapons of the armor of God noticed by the Apostle.—He introduces them in the following manner: “Praying always with all prayer and supplication, and watching thereunto with all perseverance,” &c.

We shall be obliged to cut short our comments on this part of the armor, not because we think the subject of little consequence, but for want of time.

As to watching, we can only observe here, that the soldier of Christ ought to keep a constant watch. The enemy is subtle and intriguing; therefore, be circumspect and watch all his movements, lest the “adversary get an advantage of you.” What would be the fate of an army if the sentinels on duty should neglect to watch, and carelessly fall asleep? The enemy would come at unawares, break up their camp and take them captives. Equally disastrous will it be for the cause of Christianity, if the soldiers of the cross become drowsy, and neglect to watch. The enemies of the gospel are always on the alert, both internal and external, within and without the camp. Watch, therefore, lest ye fall into temptation, “and what I say to one,” says *Jesus*, “I say to all, watch.” But “praying always with all prayer,” is necessary. Upon this we can only remark,

that prayer is generally spoken of as a duty which ought to be practised constantly, without any intermission. "Pray without ceasing." "In every thing give thanks." And again, says the Apostle, "I will that men pray every where." This command, to pray constantly, at all times, and in all places, presents an unanswerable argument, to prove that vocal prayer could not have been altogether intended. Prayer literally signifies the earnest desire of the heart. Such a desire may be addressed to God in the silent breathings of the soul, or it may be expressed in audible words. Christ and his Apostles sometimes prayed vocally; hence we have Apostolic example for vocal prayer. Let every christian follow the dictates of the "spirit," and if that tells him that it is his duty to pray audibly, let him pray audibly, and if not, let him pray with secret desire towards God. But we do not believe it possible to be a christian without praying in some way or other. Prayer is as expressly enjoined as any one thing in the scriptures.—We cannot here dwell on this point, although the subject deserves a lengthy dissertation. Instead therefore of commenting on the nature of prayer, we will point out a few of the objects of prayer—objects that a christian ought to pray for.

1st. Pray, or desire to be delivered from sin.

2d. Pray, or desire that the kingdom of darkness or error may be overthrown.

3d. Pray, that the gospel may have free course, run and be glorified.

4th. Pray, or desire that Christ's kingdom may come, be established in every soul, and righteousness, peace and happiness abound.

Any man who does really desire these things, is truly a "praying man," even if he is deaf and dumb, and has been

so from his birth. And we leave it to you all to judge, whether one can be a christian who has not such desires as these. And if we have such desires, our actions will manifest the same. "By their fruits ye shall know them."

My friends, it is quite difficult at the present age of the world, to tell who "praying men" are, especially if we depend for information on common report. Neither is it certain that those who boast in public congregations, of the frequency of their prayers, are truly "praying" men. We often hear it loudly proclaimed, that such and such persons have got to be "praying characters." What makes them think so? Why, because these persons will now go into a public assembly, and put themselves in an attitude of prayer, and make a boisterous or long address to the Deity. But beware; it is not every person who does this, that ought to be considered a truly praying person on apostolic principles. The Pharisees whom Jesus denounced as a generation of vipers—yes, the Pharisees would boast of a rigid adherence to such forms; and *they* were hypocrites. They were by no means *truly* praying characters. In fact, it is possible for a man to address the Deity in a loud voice, five times a day, for fifty years, and yet never once, during the whole time, offer a genuine prayer to God. And one may pray without ceasing, and yet no sound escape his lips.—For the time to come, let us determine who praying men are, by what they do, and not from what they say, or from what others say of them. Judge them by their fruits.—Shall we call one a "praying man" who is destitute of charity for others, illiberal, bigoted, persecuting, and who like Saul of Tarsus, is constantly breathing out threatenings and slaughter against his fellow sinners? Say, shall we admit him to be a praying man, merely because he pretends to be

often talking to his maker? No, God forbid. Such are not really praying men whatever else they may be.

We have now presented the christian soldier before you, complete in the panoply of heaven, "having on the whole armor of God." Let us examine ourselves to see whether we are armed and equipped, not "as the law," but as the gospel "directs." If we are, we are prepared to prosecute the holy war. If we are thus armed, we are able to contend with every foe, and "stand against the wiles of the Devil."

Secondly.—"We now come to notice "the Devil," the enemy against which we are to contend. Who, and what, and where is the character denominated the Devil, in our text? You perceive by all our previous remarks, that we consider the "Devil," as being the principal enemy with whom the christian has to contend. And we shall now proceed to describe and define this character as explicitly as we can in the time allotted to us, that the soldier of Christ, being apprised of the nature of their enemy and the place of his retreat, may know the better how to meet, and how to contend with him. The inquiry is made, what is meant by the term Devil, when used as in our text, and many other places in the inspired word? In order to answer this question fairly, it will be necessary, in the first place, to glance slightly at the common idea concerning the Devil. Many professing christians pretend to believe that the Devil came in the first place *from heaven*! Yes, they profess to believe that the Devil had his *origin* in the celestial regions—in the kingdom of endless peace and joy—of immortal purity and rest—where nothing that defiles, or disturbs, can enter! however tenacious of this opinion some may be, we must confess that we cannot agree with them in this particular. We do not believe that the Devil ever was in heaven.

or ever will be. How came this wicked, evil spirit to be an inhabitant of the holy courts above? The common opinion on this remarkable subject can be stated in a few moments. The prevailing idea is, that this Devil was once a *holy angel*. Here, again, we beg leave to dissent from them. We do not believe that the Devil was ever *holy*, or ever will be! But to proceed. It is believed that this Devil was once a being of great dignity and standing near the throne, that he was one of the most dignified ministers of the Almighty.— But being a restless spirit, impatient of control, and ambitious withal of gaining the seat of universal sovereignty, he raised an insurrection and terrible war, (in the realms of eternal peace,) and made the desperate attempt even to dethrone the Supreme Ruler of the skies. The struggle was long and dreadful. At last, however, he was defeated by the forces of the Omnipotent, and finally driven out, hurled headlong from the battlements of heaven, pursued by the flaming wrath of Jehovah, into the bottomless gulph of hell's infernal prison, there shut up and secured by doors of tenfold adamant, bolted and barred by the decrees of the Almighty, and chained with the everlasting chains of God's eternal purposes. Notwithstanding he was so firmly fastened, and bound, he directly found means to get off his fetters, clear himself from his "iron bands," burst the gates of hell, and has, ever since, had liberty to roam at large wheresoever he pleased. This is the Devil in which many professing christians believe. And some there are who affirm that they have as much evidence to prove the existence of this Devil, as they have to prove the existence of a Supreme being, and they would as soon have you dispute the existence of one of these beings as the other.

We do not wish to give offence to any, but still we must *have the boldness to declare, as our opinion, that no such*

Devil exists in any part of the universe of God concerning which we have any information. One grand argument made use of to prove the existence of this Devil, is the following. It is contended that man, having been created innocent, never could have sinned had he not been tempted to do it by some being separate from himself. If it could be made to appear that a rational, intelligent and moral agent cannot sin without having a tempter separate from himself—how came an angel to sin without having such a tempter? If he had such a tempter, who was it? And again, who tempted that tempter? and who that? You will see at once that you may by such reasoning as this, run back to eternity, and you will never discover the first tempter, or the *origin* of sin, till you arrive at the Deity himself, and come to the conclusion that he is really the first tempter to sin.—But such a conclusion would be, not only shocking to our feelings, but directly contrary to scripture: “For God tempteth no man.”

You by this time begin to see why we disbelieve the common notion concerning the Devil, and why we do not think that the Devil was ever a holy angel.

The truth is, if we can believe the scriptures concerning him, he was a liar *from the beginning*. It appears abundantly from the inspired testimony, that he was *always* opposed to God, to holiness and happiness, and always will be as long as he exists.

But thanks be to God, the Devil is not infinite, or eternal; and will, if holy writ speaks the truth, be destroyed. This evil character sustains many different names in the scriptures. He is called Abaddon,—Apollion—the Prince of Darkness—the Prince of the power of the air—the Spirit *that now worketh* in the children of disobedience—the Old *Serpent*, and Satan, are two of his appropriate titles. **D**

terms Devil, and Satan, are applied to many different subjects in the scriptures. They are sometimes applied to wicked men. Christ called Peter "Satan," and Judas a "Devil." Any unusual, strange, or malignant disorder, either of mind or of body, is styled a Devil, or Devils, agreeable to common Jewish phraseology. Mary Magdalene was dispossessed of seven devils. These were doubtless disorders of mind, or body, or both. The woman who had expended all her living to pay physicians, is said by the Redeemer to have been possessed, or bound by Satan "eighteen years;" which was the time she had been afflicted by her disorder. A certain man that was dumb, was said to be possessed of a dumb devil; and, when the devil was cast out the dumb spake.

Insanity was spoken of in the same manner. Witness, for instance, the man among the tombs—out of whom were cast a legion. Any notorious opposer of the gospel, or tyrannical, persecuting government, was with propriety, called the Devil, or enemy. The apostle Peter exhorted his brethren to watch and be sober, "for your adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour." Here we think the apostle has allusion to that wicked and tyrannical government which had shed the blood of the son of God, and still sought to destroy the lives of all his faithful followers. The term is also applied to other things which we have not time to mention at present. But to bring the question to a decision, and clearly ascertain what that Devil is which tempts us to sin, whose wiles it is necessary to withstand; we observe that Christ was tempted by the Devil. "He was tempted in all points as we are, yet without sin." Now how are we tempted? If we can get a correct answer to this last question, it will furnish a complete solution of the grand query respecting the Devil.

Christ was tempted by the Devil—and he was tempted at all points precisely in the same manner that we are. How are we tempted? and by what are we tempted? not only ask, but *demand* an answer to this question. We have a right to demand an answer. For we have perished in consequence of our opinions on this subject enough. And now it is high time that the truth be known; and the mouths of those who resist its revelation be put to silence. How are we tempted? If you will answer, the Apostle James shall answer for you: *man is tempted when he is drawn away by his own enticement.* Here then, we have at last discovered what was before understood by the term devil, when spoken of as a common enemy, or tempter to evil. It is the carnal mind—the lust of the flesh—that principle which is found in man that is opposed to virtue, truth and holiness. The scriptures, however, express the idea more plainly than has been done in any other words—“The prince of the power of the air, the spirit that now worketh in the children of disobedience.” This spirit is the devil. Now you may say from whence this wicked spirit came. It appears from investigation that the Devil is the carnal mind—the lust of the flesh—and these sprung from the dust of the earth—the elements of this lower world—not from the celestial regions.

But if Satan did not fall from heaven, what can we make of a passage in Luke, x: 17, 18. It reads: “And the seventy returned with joy, saying, Lord, the devils are subject to us through thy name.” In answering, said unto them, I beheld Satan as lightning from heaven.” Does not this prove, says the objector, that Satan came from heaven? By no means my

proves no such thing—it proves that Jesus saw Satan fall suddenly, as lightning falls from heaven, or the clouds.

Observe critically—the passage does not say that Jesus saw Satan fall from heaven like lightning, but he truly saw Satan, together with his kingdom, falling with rapidity, as lightning descends from the clouds.

One objection more, and we shall have done with this part of the subject.

Obj. “If the word Devil means the carnal mind, the lusts of the flesh, &c. how happens it, that this character is so often spoken of as a being, possessing personality?”

To this we answer : Every person who has even a slight knowledge of the science called rhetoric, knows very well that it is common with all good writers to personify abstruse qualities and principles, such as the virtues and vices, and apply to them the personal pronouns, such as *thou*, *he*, *she*, &c. as “Oh, Virtue! how amiable thou art. Time, is commonly personified in composition, and represented as carrying a scythe. Death, is generally personified, and styled a king, even the “king of terrors;” and is described as a ghastly monster, carrying a dreadful dart. The revelator had a vision of this terrific monarch, mounted on a “pale horse, and his name that sat on him was Death; and Hell (or the grave,) followed with him.” Indeed the scriptures every where abound with this figure of speech, or form of expression, called *prosopopœia*, or personification. The sacred writers, in their animated descriptions, give life and personality to almost every thing on earth or in heaven.

In the fifteenth chap. of 1 Cor. Paul thus personifies death and the grave: “Oh death! where is thy sting? Oh Grave! where is thy victory?” Solomon thus personifies wisdom: “Wisdom hath builded her house; she hath hewn out her seven pillars; she hath also mingled her wine.”

And he represents wisdom as saying to the sons of men, "Come eat of my bread, and drink of the wine which I have mingled." Thus the evil principle in man, the carnal mind, the moving cause and instigator of sin, or moral evil, is personified, and called the Devil, Satan, the enemy, the adversary, the serpent that beguiled Eve, &c. &c.

We now discover plainly, by the light of revelation, who the enemy is, against whose wiles "the armor of God" will enable the Christian soldier to stand. It is that wicked spirit of disobedience in man which is at war with truth, holiness, and happiness. The grand encampment of this enemy is in human nature;—here satan and all his legions have entrenched themselves. From this castle the adversary sallies forth, and lays waste the fairest fields of earthly bliss.

Against this strong hold let the soldiers of the cross point their arms and direct their forces. Besiege him closely in his camp, and prevent, if possible, his breaking forth at any avenue. There are innumerable avenues at which he will assuredly sally out, unless a watchful sentinel is placed on every side.

Pride, vanity, scepticism, wrath, hatred, envy, strife, malice, contention, avarice, appetite, ambition, love of worldly glory, &c. These are the gates and doors at which the foe will sally forth, unless prevented by cautious watching. "Watch," therefore, the motions of the enemy.

You now see that the enemy is close to us, within and all around us; therefore, there is great and inconceivable danger. If the foe were, as some suppose, separate from human nature, and at a distance, our situation would be comparatively safe to what it really is. But the truth is, the enemy has surrounded us on every side, and has even *penetrated into the secret recesses of our hearts, and there erected his throne.* Therefore it is necessary to stand

having our loins girt about with truth,—the breast plate on—the helmet on the head—and finally having on the whole armor of God, to defend ourselves from his open and secret attacks. This will more strikingly appear, when we come to consider in the

Third, and last place, the wiles of the Devil. The wiles of the Devil are his crafty intrigues, his subtle devices to get us into his power, deprive us of happiness, get us into bondage, where he can lead us “captive at his will.” The wiles of the enemy are innumerable, and his “devices are manifold.” At present we can point out but two or three of them, and conclude the subject.

One device of Satan is to make people believe that God is their worst enemy. And the Devil has managed with such cunning, that thousands of poor sinners have been led to imagine that their heavenly Father hates them with a perfect and infinite hatred. He palms upon poor deceived creatures this malicious slander against the character of God, and by this means keeps thousands of wretched souls under the bondage of unholy fear.

Another device of Satan, is that by which he constantly tries to convince all classes of people, that a christian, or religious life, is a dull, gloomy, disagreeable and tedious way of living. By this foul stratagem he deceives millions. Yes, the enemy of all righteousness has made multitudes believe, that, in order to be a christian, one must forsake every enjoyment, and always carry a sad, disfigured, and downcast countenance. He makes the youth believe that if they attend to religion, they must quit the company of all their young friends, discard every kind of amusement, and become unsocial and solitary beings. Therefore the youth generally conclude, that if religion must be obtained at the expense of happiness, they had better put it off as long as

possible, until they get so old and decrepid, that they can enjoy themselves in nothing but religion !

But my young friends, we beseech you to pay no attention to what ~~the~~ Devil says. He never speaks the truth.—“He was a liar from the beginning.” All his object in telling you this story is to cheat you out of your real happiness, and present enjoyment. You may be assured that the christian religion was never designed to make our pleasures less. The religion of Jesus Christ requires nothing of us contrary to our highest present enjoyment. “Wisdom’s ways are ways of pleasantness, and all her paths are peace.” The religion of Christ forbids no rational or innocent amusement. Pure religion and undefiled before God, and the Father, “is to visit the widow and the fatherless in their afflictions, (i. e. to be charitable,) and keep unspotted from the world, (i. e. to keep uncontaminated by the vices of the world.)

Finally, the religion of Jesus Christ affords the only rational, consistent and substantial enjoyment to be found on earth. Here the youth and blooming fair may find solid bliss, and pleasures springing up in endless succession.—The middle aged may find in religion a support in all the cares and toils and busy scenes of life. Aged matrons and reverend sires, whose locks are silvered o’er by age, will find religion to be a stay and staff to support them in their declining years. Yes, religion makes its possessor happy here ; and faith, which is a part of religion, opens the door of hope to the celestial mansions, through the resurrection of the Son of God.

But to sum up all the grand devices of the arch adversary, *the most subtle* of all the wiles of the Devil, is, to convince *sinner*s that the practice of sin affords more satisfaction than

that of righteousness—that a vicious irreligious course of life is the most delightful and happy course in the world.

Here the arch fiend has laid so deep a plot, that even many professing christians have been deceived by him.—Yes, even some professed *preachers* of christianity have been so completely deceived by this wile of the Devil, that they have even sometimes undertaken to advocate the cause of the adversary, and have actually proclaimed from the sacred desk, that the wicked enjoy more happiness in the present world than the righteous.

“Oh, full of all subtlety ! Who can escape from the wiles of the Devil, if even reverend divines and Doctors of Divinity are thus deceived by him ?

Soldiers of Prince Immanuel ! draw the sword of the spirit, the word of God and see if you cannot parry off this assault of Satan. “Wisdom’s ways are ways of pleasantness.” “The way of the transgressor is hard.” “There is no peace to the wicked saith my God.” “The righteous shall be recompensed in the earth ; much more the wicked and the sinner.” “He that sows to the flesh shall of the flesh reap corruption.” How sure a defence is the sword of the spirit against all the wiles of the Devil !

Fellow sinners, let us all be persuaded to enlist under the conquering banner of the cross, enter the glorious gospel field, having on the whole armor of God. Put on the girdle of truth, the breast plate of righteousness—the preparation of the gospel of peace—the shield of faith—the helmet of salvation—the sword of the spirit—and by praying with all prayer, and watching with all perseverance, we may prosecute the holy war with abundant success, gain an immortal conquest, and stand against the wiles of the Devil.—AMEN.



SERMON II.

UNITY OF GOD, OR CONTROVERSY DECIDED.

TEXT.—1st Tim. ii. 5. “*For there is one God, and one Mediator between God and men—the man Christ Jesus.*”

My design is to present to view some of those numerous passages of scripture which prove the unity of the Godhead, both as to *person* and *nature*, and the *dependence* of Christ upon the Eternal Father. In order to compress an extensive subject into a concise form, I shall pursue the following method, viz : Make a statement which I believe to be correct ; then prove its correctness by direct quotations from the scriptures ; then make another statement, and prove that in the same manner ; and thus proceed until the subject is sufficiently explained.

1st. Statement. There is a God or Supreme Being.

This proposition needs no argument or quotations to prove its truth ; it is a fact that is *self-evident* and generally admitted, being proved by all the works of nature and Providence as well as by the whole volume of revelation.

2d. This God is of *one* nature or essence.

The nature or essence of God is infinite ; it fills all space ; it pervades IMMENSITY. It is evident there can be but *one* being in the universe possessed of an infinite essence, as infinite space itself could not furnish room for another. Thus far the subject is explained by the light of philosophy *alone*. The scriptures teach the same truth in terms most plain. The Lord he is God, there is none else besides him :

Deut. iv. 39. See now that I, even I, am he, and there is no God with me: Deut. xxxii. 39. There is **NONE** like thee, neither is there any God besides thee: 1st Chron. xvii. 20. I am the first and I am the last, and besides me there is no God: Isaiah xxxiv. 6. To us there is but one God the Father: 1st Cor. viii. 6.

3d. This true and living God is but **ONE** person.

That **PERSON** who is the supreme God is infinite knowledge: of course, he knows all things that ever have or ever will take place. Now attend to the words of Christ, and then judge whether he was that *person*. Alluding to the time of the impending destruction of Jerusalem, the Saviour has these remarkable words: Of that **DAY** and that **HOUR** knoweth no *man*, no not the *angels* which are in heaven, neither the *son*, but the **FATHER only**: Math. xxiv. 36; Mark xiii. 32. Christ here declares there were some things of which he was *ignorant*. That person who is essentially God is an infinite being, nothing is or can be hid from his omniscient view. Undeniable inference. There is but **ONE PERSON** who is the only wise and all-knowing God.

4th. This one *person*, who is the infinite and eternal God, is the Father of our Lord Jesus Christ. Our Lord himself says, Father! this is eternal life to know thee the only true God: John xvii. 13. Blessed be the God and Father of our Lord Jesus Christ: 1st Cor. i. 3. Glorify God even the Father of our Lord: Rom. xv. 6. We give thanks to God and the Father of our Lord Jesus Christ:—Col. i. 3. He shall deliver up the kingdom to God even the Father: 1st Cor. xv. 24. Therewith bless we God, even the Father: James iii. 9. To us there is but one God the Father: 1st Cor. viii. 6.

Can language express an idea more plainly than the *above* quotations? They prove incontestibly that the only

wise God is the Father of Christ. Christ was produced by the Father, and has not eternally existed as a being of personal identity any more than *we* have eternally existed! God is not only the Father of our Lord, he is also the *Father* of the *spirits* of ALL FLESH.

5th. Christ is not the most high God, because he himself has a God above him to whom he addressed invocations and thanks. Hear the exclamations of the Redeemer on the Cross: My God! My God! why hast thou forsaken me? Math. xxvii. 46. I ascend to my God: John xx. 17. Even in his glorified state he speaks in the same manner: Him that overcometh I will make a pillar in the temple of my God: Rev. iii. 12. The head of every man is Christ, and the head of Christ is God: 1st Cor. xi. 3.—That the God of our Lord Jesus Christ may give you the spirit: Eph. i. 17. Therefore God, even thy God, hath annointed thee with the oil of gladness above thy fellows: Heb. i. 8, 9. These texts require no explanations. If our Lord Jesus Christ has a God above him then it is evident that Christ is not the most high God.

6th. Christ is not the Supreme Being, because what Christ *does* is *done* by the assistance of power which he receives from God. Christ declares I can do nothing of myself: John v. 30. All power in heaven and in earth is *given* unto me: Math. xxviii. 18. When the multitude saw his miracles they marvelled and glorified God who had *given* such power unto men: Math. ix. 8. Can such things be said of the eternal Jehovah? He from all eternity possessed all power. In no sense can he be said to have received power from any being in the Universe. Concerning Christ it is recorded that he neither *said* or *did* any thing but what he was commanded to say and to do by his Father. *I have not spoken of myself, but the Father which*

sent me, he gave me a commandment what I should say and what I should speak : John xii. 4. I must here note a query. If Christ is not the Supreme Being is he able to save sinners ? is he able to save the world ? Ans. He is. God hath raised him to this high power. Him hath God exalted to be a prince and Saviour : Acts v. 31. Has he power to give eternal life ? Ans. He has. This power has also been *given* him. Thou hast *GIVEN* him power over all flesh, that he should give eternal life to as many as thou hast given him : John xvii. 2. Has he authority to execute judgment ? He has. For the Father judgeth no man, but hath committed all judgment unto the son : John v. 22. Has he power to raise the dead ? He has ; for the Father has empowered him thus to do. As the Father hath life in himself even so he hath *given* to the Son to have life in himself : John v. 26. For as the Father raiseth up the dead and quickeneth them ; even so the Son quickeneth whom he will : John v. 21. The glory which Christ possessed was bestowed on him by his Father. His own words are as follows : The glory which thou hast given me I have given them : John xvii. 22. Again ; the kingdom of Christ was given him. I appoint unto you a kingdom as my Father hath appointed unto me : Luke xxii. 29. The God of our Lord Jesus Christ hath put all things under his feet : Eph. i. 19. Can any person believe that CHRIST is the supreme GOD, when it is so repeatedly declared concerning him, that whatever power, glory, or kingdom he possessed, was given him by another being, who was *greater* than he ; who was *ABOVE* him, and without whose assistance he confessed he could do *nothing*.

7th. Christ is not the one self-existent God, because God and Christ are plainly *distinguished* from each other in the *scriptures*, as two separate beings, of different powers.—

Thus it is said of Christ, that God *anointed* him, i. e. invested him with office : Acts x. 38. That he offered himself to God : Heb. ix. 14. That God *raised* him from the dead : Acts ii. 24. That he was exalted *by God* : Acts ii. 33. That he sits at God's *right hand* : Acts vii. 56. That God for Christ's *sake*, hath forgiven us : Eph. iv. 32. That he hath redeemed us *to God* by his blood : Rev. v. 9.

Would it not be astonishingly absurd if not blasphemous, to affirm that Jehovah sent himself into the world ; that he prayed to himself on the cross ; that he sits at the right hand of himself ; that the Almighty God will ever deliver up the kingdom to himself, that he may be all in all ? A man who can believe *such* inconsistencies, is fitted and prepared to believe any absurdity that was ever palmed upon the world.

8th. I pass to take notice of the account which the scriptures give, of the person and nature of Christ.

If we consult the sacred ORACLES, we shall at once discover that Christ was to be of the same *nature* as was those beings whom he came to redeem, viz : the *nature* of MAN only. That as by *man* came death, by *man* might come also the resurrection from the dead : 1st. Cor. xv. 21. It was by the seed of the *woman*, that the serpent's head was to be bruised : Gen. iii. 15. To Abraham the promise was made, that in him and *his seed*, all the nations of the earth should be blessed : Gen. xxviii. 14. Moses tells the children of Israel that the Lord their God should raise up unto them a prophet like unto *Him* ! Deut. xviii. 15. St. Paul says of *David's seed*, hath God raised up Israel a Saviour, Jesus ! Acts xiii. 23. From all these places it is manifest that as to the personal *nature* of Christ, he was the very same as those *human ancestors* from whom he lineally descended. In all things he was made like unto his brethren,

except in being a sinner : Heb. xvii. 4, 15. According we find the Messiah almost every where spoken of under the term and denomination of MAN ! Ye seek, saith Je to kill me, a MAN that hath told you the truth which I have heard of God : John viii. 40. After me cometh a MAN, is preferred before me : John i. 30. Jesus of Nazareth MAN approved of God by wonders and signs that God wrought by him : Acts viii. 38. He hath appointed a day in which he will judge the world in righteousness by that whom he hath ordained. Acts xvii. 31. The *man Christ Jesus* : 1st Tim. ii. 5. But this *man* because he continueth ever, hath an unchangeable priesthood : Heb. xxi. But this *man*, after he had once offered one acceptable sacrifice for sins, forever sat down at the right hand of God Heb. x. 12. This is the manner in which the scriptures speak of the Messiah. Would they have spoken thus the writers considered him to be what modern trinitarians do, the infinite Jehovah ? Is it not blasphemous to call the Supreme Being a MAN ? The Supreme GOD is never called a MAN in the scriptures. Who will still contend in the face of these and such-like passages, that Jesus was the MIGHTY GOD ? Who will believe it except those deceived men whose eyes the God of this world hath blinded so that they cannot perceive the TRUTH. But, doubtless many people honestly believe the unscriptural doctrine of the Trinity. Their belief may have come from tradition or from a passive reception without examination of the scriptures by those who have set themselves up as spiritual Lords to govern the consciences and direct the faith of men. What may not men be made to believe by such means ?

9th. I now proceed to examine the *confession of faith made by modern synods or assemblies of divines, by primitive disciples and converts to christianity in the*

of the Apostles. Those who made *such* confessions of faith were received by the Apostles and fellowshipped as *believers* in Christ.

This was the faith of Martha,—she said yea, Lord, I believe thou art the Christ, the son of God, that should come into the world : John xi. 27. Peter's faith was, thou art the Christ, the son of the living God : Math. xvi. 16. This was the Eunuch's faith :—I believe that Christ is the son of God : Acts viii. 37. This was the faith of the mariners :—Of a truth thou art the son of God : Math. xiv. 33. And the faith of Nicodemus was :—We know that thou art a teacher sent from God, for no man can do these miracles that thou doest, except God be with him ! John iii. 2.

10th. I shall now show the manner in which the Apostles preached Christ. Paul was said to have preached Christ in the synagogues, that he was the CHRIST, the son of God : Acts ix. 20. Paul also testified to the Jews, not that Christ was the eternal JEHOVAH, but that Jesus was the CHRIST : Acts xviii. 5. We have seen and do testify that the Father SENT the Son to be the Saviour of the world : 1st John, iv. 14.

In these specimens of Apostolic preaching we discover no Trinity in Unity, nor Unity in Trinity, nor God-man, nor Hypostatical Union, nor any other of those hard, unnatural, unscriptural and cramping names with which the christian world has been perplexed for several centuries.

11th. Under this head I shall give a concise answer to some of the principal objections commonly urged against the doctrine of the proper UNITY of God and the REAL dependence of Christ upon the Father.

Some suppose that Christ must be the Supreme Being because he is called by the name of God. Ans. According to common mode of expression in ancient times, those

persons were called *Gods* who acted in the *name* of God, or by his miraculous authority. Moses was as God to Aaron. This name was also given to magistrates or rulers: "I said ye are *Gods*." This is the declaration of the God of Israel to the Jews, recorded in the Psalms. When the Jews accused Christ of making himself *God*, he repelled the charge and vindicated his innocence in the following manner:—If they are called *Gods* to whom the word of God came and the scriptures cannot be broken; say ye of him whom the Father hath *sanctified* and sent into the world thou blasphemest because I said I am the Son of God: John x. 35, 36. Christ certainly had as good a claim, at least, to the title of God as either Moses or the Prophets, or even the *rulers* of Israel; hence it would have been no blasphemy to have taken the name to himself had he thought proper to have done so. But the Jews told a falsehood, for Jesus never appropriated the name of God to himself; he only claimed to be the Son of God—calling God his Father. These remarks will also show why it was proper to call Jesus the *first* and the *last*, the Almighty. See Rev. He was the first and last as it respects the gospel dispensation, and he was aided by the Almighty power of God in working miracles. God was with him. He was God manifest in the flesh; or in other words, the perfections of Jehovah were manifested in and through him.

12th. Another objection against the proper unity of God is founded on the *mediation* of Christ.

It is contended by trinitarians that in order to constitute Christ a suitable mediator between God and man, he must partake of the *natures* of *both parties*, and be neither *exactly* God in the highest sense of the word, nor wholly and *entirely* MAN; but the great Apostle of the Gentiles, however, *seems to have thought very differently*. All this is mani-

fest even from our text. There is ONE God and one MEDIATOR between God and men, the MAN Christ Jesus.— Paul speaks as though he considered a person possessing human nature only, as being a suitable mediator. A mediator is a person who undertakes to mediate between two parties, one of which is at variance with the other. Thus man was at variance with, and unreconciled to God. As God was never unreconciled, but man *only*, so the MAN Christ Jesus was a proper person to effect and bring about that reconciliation. This work was *committed* to Christ and he was qualified by his Father to fulfil the high and responsible duties of this office.

13th. Another objection against the doctrine we advocate is founded on the oneness of Christ and God.

Trinitarians contend that Christ must be the *omnipotent* JEHOVAH, because he said I and my Father are one: John x. 30. And again, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one: 1st John, v. 7. In answer to this, I observe concerning the three witnesses in heaven, that notwithstanding it is said they are *one*, yet it is not said *what one* they are. It is not said that these three witnesses in heaven are one God! neither is it said that these three are one *person*, as modern trinitarians pretend! nothing of the kind is even intimated. All the *oneness* that is mentioned here is oneness in agreement: these three agree in one.— Agree in one what? Ans. In one testimony. The sense manifestly is, that the three witnesses in heaven, and the three on earth, all agree in one *testimony* concerning Christ. The essence of which testimony is, that we have *eternal life*, and this life is in the Son of God: 1st John, v. 11.— As to the *oneness* of Christ and his Father, it is a moral *oneness*, and not a *natural* or *personal* one. The nature of

this *oneness* is fully explained by the Saviour himself in John xvii. 11, where Jesus prays that all his disciples may be *one*, (not one person,) as thou Father art in me, in thee, that *they* may be *one* in us. This denotes a unity in the same mutual affection. No person will deny that there ought to be this *oneness* between true believers. There ought to be the same *oneness* between believers and Christ; a *oneness* exists between Christ and his Father; a *oneness* between real friends, of whom it is usual for us to say, "we are all *one*;" *one* in *heart, mind and interest*, like the believers spoken of in Acts iv. 32: And the *multitude* of believers were of one mind. This *oneness* is that of *love and sentiment*, and not of persons.

14th. I think the subject is by this time perfectly clear. You already perceive from the numerous passages that the modern trinitarian hypothesis is wholly erroneous without the least *shadow* of support in the scriptures; that the doctrine of the proper unity of God and the *dependence* of Christ upon the Father, are sentiments founded on the immutable basis of eternal truth. May I be willing to exchange our errors for the truth, for truth alone has power to make us free. I am, however, apprehensive that some will reject the truth thus clearly established in the scriptures. I am aware that men are strongly attached to opinions taught them in infancy, which take deep root in the soul—grow with their growth and strengthen with their strength. I am also aware that men love that which is popular in the world more than they love the *truth*. They love the *praise* of men more than the praise of God: John xii. 43. Those who are persuaded by such motives to resist the truth, would scarcely be *vinced* though one should rise from the dead. But *truth will stand*, and men cannot overthrow it. Truth

though all men should reject it. Here the believer can rest with confidence, and say with the Apostle, let God be true and every man a LIAR.

15th. Let us now contemplate the transcendent dignity of JESUS CHRIST, the glorified son of God.

Although from the scriptures it is perfectly evident that the Godhead consists of but *one* divine person only, who is the *Father* of Christ, and that Jesus, the Mediator, was really a human being and a human person; yet, from the same scriptures it is equally plain, that Christ is not a *mere* man, (that is a common man) but the most transcendently glorious of all *human* beings; yea, in dignity superior even to the *Angels* of God,—for as miraculous circumstances attended his *birth*, so his actions and life were *wonderful*, surpassing all *WONDERS*. He baffled the prince of darkness and defeated the combined powers of *sin*, *death* and *hell*, (or the grave.) This was a victory more *GLORIOUS* to the conqueror, and immensely more beneficial to mankind, *FOR* whom he conquered, than all the splendid victories ever gained by all the great heroes of ancient and modern times.

And unto which of the angels said God at any time, sit thou on my right hand; but to this great dignity Jesus was exalted: Heb. i. 13. God has crowned him with glory and power: Heb. ii. 9. And annointed him with the oil of gladness, above his fellows: Heb. i. 9. And angels and authorities and powers being made subject unto him; 1st Peter, iii. 22.

How great must the Redeemer be! how exalted is the mighty SAVIOUR! who is thus set even *ABOVE* the angels; who is *raised* by the hand of God to be a *Saviour*, and the head of every man, and the *PRINCE* of the kingdom of the earth: 1st Peter, ii. 22; 1st Cor. xi. 3; Rev. i. 5. If to

all these considerations enhancing his dignity, we add still further, his *great* and *disinterested* love to us sinful mortals, manifested in undergoing for our good, indignities, sufferings, and an ignominious death. If we call to mind his glorious resurrection, and his triumphant ascension on high—himself entering heaven as our *surety* or *forerunner*, leaving wide open the door of hope for *us*, opening upon all the wonders of immortality. If we remember that his voice is destined to raise the slumbering DEAD; that he must reign till all things are SUBDUED and RECONCILED to God.—When the foregoing facts concerning our Lord are brought to view—his *superlative* EXCELLENCE and exalted dignity are SEEN; and in view of these things we are constrained, with the celestial hosts before the throne, to confess that WORTHY is the Lamb that was slain to RECEIVE POWER, and RICHES, and WISDOM, and STRENGTH, and HONOR, and GLORY, and BLESSING : Rev. v. 12. Forthou wast slain and hast redeemed us UNTO God by thy blood : Rev. v. 9. AMEN.

SERMON III.

THE EFFECTS OF CHRIST'S COMING.

Delivered at the Celebration of Christmas Eve.

Preliminary Remarks.

It has been customary with nations, societies, and even with individuals, to signalize by celebrations and appropriate ceremonies certain days in the year, upon which transpired events, believed to have had an important bearing upon their *interests* and *destinies*. Individuals have observed the *days* of their nativity ; royal families the time of their exaltation ; societies their *origins* ; and nations the time on which their political existence commenced. From this custom has arisen the convenient practice of dating records from eras rendered memorable by the occurrence of some extraordinary event. Such celebrations have become the landmarks of history, and have been the means of keeping alive the memory of important transactions which might otherwise have been forgotten during the lapse of ages.

The patriotic citizens of our own happy country have hitherto observed the laudable custom of assembling annually, on the memorable FOURTH OF JULY, for the purpose of expressing their gratitude and joy for the blessings of liberty and independence. That was the natal day of political freedom. On *that* day was proclaimed, by the voice of a nation, a doctrine terrible to tyrants, viz : that "God hath created *all men* free and equal." The thundering reverberations of *that* voice have been heard in distant lands,

the sound still rolls on while thrones are shaken by
dulations.

It is useful to commemorate those particular day
ought, for the happiness of the human race, to be
perpetual remembrance. But every human institut
be perverted; hence the custom of observing pe
celebrations has been the means, in some instances,
petuating the memory of characters and events whic
to have been consigned to oblivion. Tyrants ha
their admirers; hence pompous celebrations have
stituted in honor of ambitious *conquerors*, who, to
their pride or malice have drenched nations in g
filled the world with mourning and death.

But let us now speak in reference to the occasion
called us together this evening. The event we c
is one of absorbing interest! Since it transpired
centuries have rolled away, and still it has lost no
importance. While time lives it will be remembe
we trust will not be forgotten in the wasteless ages
nity. We have assembled to commemorate the
of an extraordinary personage, who, as is suppose
his appearance in our world eighteen hundred an
four years since. It is none other than him who
ed Jesus, the undoubted Messiah, predicted from
times; the great moral and religious reformer and
restorer of the human race!

He was indeed an illustrious *conqueror*, but the
of his warfare were not carnal. Mangled corpses,
groaning in chains, countries laid waste, and citie
in fire, were not the trophies of his victories. T
derous blade and gleaming steel were not his delig
caused not the clangour of battle to be heard, nor t
clarion to be sounded "to blow the nations into

The red banner, bathed in gore, was not upborne by him to stimulate his followers to deeds of carnage. "He came not to destroy men's lives, but to save them." The white flag of peace was over his standard! the trumpet of salvation the signal to his host! truth his chief weapon; the field of his victories, the hearts and consciences of men. He came not barely to free a single nation from bondage, but to liberate a WORLD from the slavery of vice, error and superstition. Such was the conqueror whose advent we commemorate. He was truly the prince of kings of the earth; yet he was meek and humble, and in external appearance the lowliest of the sons of men. No palace with lofty battlements, gilded towers, or apartments decorated with splendid tapestry, was the natal chamber of this illustrious personage. The stall was his abode; the manger his cradle. Oh what a lesson of humility for his followers; would that they might profit by it, that they might learn from this lesson, that true greatness does not *consist* in fine apparel, costly habitations or the tinsel trappings of luxury.

I trust, brethren and sisters, that we all are ready to acknowledge the vast importance of the event, in memory of which we have met on this joyful anniversary. May gratitude to Almighty God fire our hearts, and devotion inspire our meditations while we consider for a few moments the memorable declaration of the angel who announced to the shepherds the advent of the Messiah.

TEXT.—Luke ii. 10. "*Behold I bring you good tidings of great joy, which shall be unto all people.*"

THIS text was the language of one of the immortal ambassadors of heaven, and was addressed to the shepherds of Israel, as they watched their flocks by night on the plains of Judea. A refulgent cloud of light accompanied the descending host of angels. The shepherds turned their eyes in

amazement to see this unusual spectacle; fear shook their souls while they fixed their intense gaze on these celestial visitants. Superstition in every age of the world, teaches that Jehovah is not the friend but the enemy of his sinful creatures. It had doubtless taught this to the shepards; hence they sat freezing with horror! expecting to hear nothing more favorable than a message of wrath and vengeance from the skies. At length the solemn silence of the night was broken. Gabriel, the chief of the celestial band, opened his lips! Strains of immortal eloquence flowed along the air like the music of paradise. "Fear not," said the angel, "for behold! I bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the city of David, a Saviour which is Christ the Lord." Then the harps of heaven were tuned to strains unknown before, and a multitude of the heavenly host joined their voices and sung in full concert, "Glory to God in the highest, peace on earth and good will towards men." The birth of the Messiah was an event in which good men in ancient times felt interested; inspired prophets dwelt upon the subject with holy rapture; "Abraham rejoiced to see the day of Christ, he saw it and was glad." Even the inhabitants of the upper world felt interested in this subject. How interesting, fellow mortals, ought it to be to us, US for whose good the great redeemer was sent!

I propose now to exhibit some reasons that will serve to show why the annunciation of the *Nativity* of the *Messiah* was really tidings of "great joy" to all people.

1st. Because he was a reformer of morals and religion, and the whole world stood in peculiar need of a reformer, such as the Messiah was.

If it could ever have been said with propriety that the world was in a "lost condition," such was emphatically the

situation, at the time Christ came. It was then the midnight gloom of Pagan and Jewish ignorance, and superstition. Darkness covered the earth and *gross* darkness the people. The world in general presented to view a vast spiritual wilderness, a barren desert, a moral desolation. Except in Israel, the one living and true God, the Creator, was neither known nor worshiped.

Even at Athens, the most enlightened city in the heathen world, Paul found an altar inscribed to the "unknown God." All nations, except the Jews, were, at the time of which we are speaking, heathens or idolators. They were worshippers of the sun, moon, and all the stars of heaven; beasts and reptiles of the earth, birds of the air and fishes of the sea, were objects of adoration. Even plants, which vegetate from the earth, were regarded as divinities by some classes of bewildered worshippers. The enlightened Egyptians, as they have been called, had their leek and onion Gods.—They also regarded the ox as a divine being. Some nations worshiped the element fire, whilst others paid divine honors to springs and rivers of water.

But as if nature itself did not furnish a sufficient number of objects to gratify their propensity to idolatry, many set themselves at work and carved Gods with their own hands and set them up as objects of supreme adoration. This state of affairs rendered the world a scene of wretchedness. Idol worship has a direct tendency to involve the mind of the worshipper in doubt and confusion, and of course, in misery.

Many of the imaginary deities worshipped by the heathen nations were remarkable for nothing except their supposed malevolence; they were thought to possess an assemblage of the *most cruel and relentless* of all the human passions. *As says the poet, "their attributes were rage, revenge, and*

lust." Still these divinities had zealous devotees who shipped them in various ways : by severe penances, nying fasts and bloody sacrifices, for the purpose of aping their supposed wrath or gaining a share of their pavor. It is a fact which can be proved by an appeal to a thousand historical incidents, that any class of worshippers will resemble, in a degree at least, those dispositions and attributes for which their deity is most remarkable.

When the ancient Greeks and Romans assembled for the worship of Mars, the sanguinary God of war, how did they signify their zeal and devotion? We find that on occasions the worshippers assumed the attitudes of combatants—gashed each other with wounds till the blood of the martial god were bathed in human gore, while the air reverberated with the shouts of the victors and the groans of the vanquished. When Venus, regarded as the goddess of voluptuousness, was worshipped, the scene was signified by revolting exhibitions of licentiousness. When they assembled at the festival of Bacchus, the god of mirt and wine, we find that dissipation and midnight revelry sounded from every part of the temple of the intemperate deity. When Moloch, the god of cruelty and wrath was worshipped, human sacrifices were offered on his altars; thousands of helpless infants thrown into the fierce glare of fire to appease the imaginary vengeance of the grim idol. Thus do all worshippers acquire, in a greater or less degree, those dispositions which are believed to exist in the deity they worship.

Oh! how necessary then it is for our happiness, and the happiness of others, that we *all* become worshippers of the true *the God of the Bible*—the God of our Lord Jesus Christ *the God who is good unto all! whose mercy is boundless whose love is unchangeable and impartial!* If

worshippers of the God of universal benevolence, enmity would cease, bigotry would die, and persecution no longer light her fires.

At the time Christ made his appearance on earth, the before mentioned sanguinary and merciless gods were worshipped in most parts of the world. The consequence was, as might have been naturally expected, the most pernicious and inhuman rites were every where practised; the most *dreadful* superstitions prevailed in all places, and the most disgusting and heart-appalling scenes were daily witnessed. From a general view of history we may further learn, that the more ignorant and superstitious a people are, they are in general the more vicious and immoral, and where there is *most vice* there is also *most misery*. How wretched then must have been the condition of the Pagan world at the time the Messiah was *announced*, if imperial Rome and mighty Greece were thus wrapt in superstitious midnight gloom?

Christ came abundantly qualified to make known the real character of the invisible God—the true divinity; to introduce a new and more salutary system of religion and morals; a religion mild and benevolent! a religion which like the angelic song, breathes nothing but peace on earth and good will towards men. This religion is the daughter of heaven; her countenance is benign as the smiling summer's morn; it beams with unfading glories. She is the friend of the living—the solace of the dying; she delights to stand by the couch of pain and death, and point her finger of hope to mansions in the skies, and exclaim with a seraphic smile, "There is rest in heaven." The clouds of ignorance and superstition are dispelled by her presence; pagan idols flee from before her face as the spectres of the

night vanish at the breaking of the day, and vice shrinks from the glances of her eye.

How necessary ~~was~~ it at the time the Saviour *just* such a personage as he was should appear those wretched systems of Pagan idolatry under which the world had groaned for ages, and introduce a new religious worship and moral duty, the chief requisites which were, *gratitude* towards God and benevolence to men. No tidings could be more joyful, consideration barely of *heathen* nations, than those of the shepherds, making known the advent of the Messiah of God! the purifier of morals! the reformation! the restorer of the ancient simple and pure worship of one almighty God! dispensing at the same time with pernicious and cumbersome forms. His coming was a flood of light on lands which had long lain in darkness and shadow of death," covered with a cloud that hid from them no ray of hope of future life or beam of consolation. We begin to realize that the news brought by the celestial messenger was indeed "tidings of great joy."

2d. It may properly be remarked that the theology of the Jews, the chosen people, needed reformation at the time of Christ's coming.

The *Jews* were considered a *peculiar* race or nation. They were chosen, we learn, but not that the favor of the Deity is partial,—they were chosen for certain *purposes*, beneficial to *others* as well as to themselves. The infinitely benevolent Jehovah saw fit to give a revelation of himself, his character and purpose. It was of course necessary that some *one* nation be selected as a medium of communication to others. The God of Israel had purposed from the beginning *time to manifest* himself through the instrument

Messiah, so he must of necessity make his appearance in some one of the nations. The Jews were selected for these objects, and on *this* account were considered as the *chosen* people.

Jehovah also gave to this *peculiar* race his revealed or written law; he gave it under circumstances of awful solemnity and dread magnificence:—The God of Israel descended on Mount Sinai in a tempest of fire! dark wreathes of smoke rolled in awful sublimity! thunders of appalling sound shook the foundations of the trembling mount! the whole camp of Israel quaked with exceeding terror, while Moses received the law containing the *stern* commands of the God of Jacob.

But notwithstanding they had received the law in such a solemn and *impressive* manner, yet they did not long observe it; and although their God had so often miraculously interposed in their behalf—dividing asunder the Red Sea and Jordan's rolling tide! raining down food from the skies—drawing water from the rock, yet they soon forgot their benefactor; trampled on his law—polluted his worship, and profaned his sanctuary. Thus when Jesus came he charged the Jews with making *void* the law through their tradition. The priests and people were, however, rigid observers of the outward ceremonies of the law, yet in attending to the *shadow* they lost the *substance*. The *spirit* of the law was the same as that of the religion of Christ, requiring love towards God and benevolence towards men; but the spirit seems to have been nearly lost in the darkness of the letter, and amidst a multitude of *traditions*, which had been accumulating for ages.

At the time Christ appeared, the whole system of morals and religious polity of the Jews had become a polluted mass of *moral corruption*. Religion was used as the tool of

policy and cloak of ambition. It was put on by the crafty and designing as a mask to deceive the ignorant, and behind which to practice every abomination. They paid tythes of mint and anise—were observant of *small matters*, but neglected duties *far more* important.

Christ came as a reformer, who was able to distinguish between the *letter* and the *spirit* of the law—to separate the commandments of God from the traditions of men, and to strip from hypocrisy its deceptive garb. When Christ was announced, the promises made to the *fathers* were forgotten by their sons; the pure and simple faith of Abraham was lost, and corruption reigned with universal sway among the chosen people of God!

The Jews had so completely lost the knowledge of the character of the God of Israel, and of the *nature* of that *service* which he required of *them*, that their boasted religion made them no better. The best of them were emphatically without hope and without God! a *condition* no ways superior to that of the degraded heathen nations around them.—Their renowned ancient wisdom had degenerated into craft and low cunning; their zeal for the Lord of hosts had become hypocrisy—their great desire to prosolyte was only an unholy ambition to obtain more subjects over whom to exercise their tyrannic power—bribery, violence, extortion and every vice bore rule under the name of religion. The rich were relentless oppressors, and the poor, miserable dependants; and the whole nation was fast filling up the measure of its iniquities—treasuring up to themselves *wrath* against the *day* of *wrath*, and swiftly ripening for that day of judgment and *perdition* or *destruction* of ungodly men, which *did* soon after overtake them as a *whirlwind*, when through the instrumentality of the sword, *pest*

lence and *famine*; those *angels* of RETRIBUTION, their very name was swept from among the nations of the earth.

Indeed, the Jews had become so corrupt and debased in ignorance and superstition about the time of Christ's annunciation, that had not the great teacher and restorer appeared at this very juncture, it is more than probable that the belief in a Supreme Being would soon have been entirely lost from the earth, and an awful eclipse would have obscured what little moral light still existed in the world. At this tremendous crisis of affairs, the great Redeemer and restorer of our race arrived on the coasts of our benighted world; and who, when he takes the foregoing facts into consideration, does not perceive that his annunciation to the shepherds was "tidings of great joy."

Christ came with an *high* commission, empowered to act as prophet or teacher, priest and king! The miraculous power which was given him was the seal of his ample commission, and proved its divine authority. He taught the character of God and the manner in which he ought to be worshipped; he also explained the whole duty of man. He taught not as the Jewish scribes; but enforced his precepts by the mighty energy of his own example. His doctrine was, that *duty* and *happiness* are inseparably connected.— "Verily, said he, I say unto you he shall in no wise lose his reward." Did he teach his followers the duty of active benevolence? He himself went about doing good. Did he instruct his disciples to be humble, saying he that humbleth himself shall be exalted? He was meek and lowly, and was exalted to be the head of every man. Did he teach his followers by precept to forgive their enemies? He gave an example of forgiveness surpassing all others. Behold the unoffending Redeemer nailed to the tragic cross! crowds of exulting enemies and barbarous foes sur-

round! See their insulting mockery while they make derision of his dying groans! The sun refuses to shine! the rocks cannot hold their peace! the earth itself heaves with convulsive pangs! the slumbers of the dead are disturbed! a veil of darkness spreads over the scene, *nature itself* being *ashamed* to witness an *act* so malicious and unprovoked! Now a voice is heard from amidst the thick gloom! Hark! it rises towards heaven from the summit of the cross! Ah! 'tis the voice of Jesus! Listen, and endeavor to learn what it says. Does it call on *heaven* to hurl its hot hissing THUNDERBOLTS, winged with *vengeance*, upon the heads of his murderers? No. The voice is more divine. It breathes the compassion of a God: Father forgive them for they know not what they do! It is the prayer of Jesus in behalf of his tormentors. Well might the astonished centurion and the wondering crowd, upon witnessing all *this*, have been constrained to confess the truth extorted by the rack of conviction. "Truly! truly! this was the Son of God!"

3d. And last. The annunciation was "tidings of great joy," because he was to be a spiritual and an universal Saviour.

Christ came not for the *exclusive* benefit of either Jews or Gentiles; but for the *salvation* of both. It is a light thing, said God to his son, that thou shouldst be my servant to raise up the tribes of Jacob and restore the preserved of *Israel*. I will also give thee for a light to the Gentiles that thou mayest be my salvation to the ends of the *EARTH*. YES, he came for the salvation of the world! and the pleasure of the Lord shall prosper in his hands.—

"He shall see of the travel of his soul and be satisfied."—

Behold, then, the Lamb of God that taketh away the sin of the world. See him as the Saviour of all men! who will have all men to be saved and come to the knowledge of the

truth ; who gave himself a ransom for all ; tasted death for every man ; “died the just for the unjust to bring us to God ; both suffered, died and rose again that he might be Lord both of the living and the dead.” The birth, life, actions, death, and resurrection of Christ, was a testimony or commendation of God’s love to us. Christ has taught mankind how to live ; with what resignation to die, and above ALL, to hope for immortality beyond all death.

Oh ! glorious event, the coming of the Saviour. Hadst thou not come, thou mighty Messiah, we might this very evening have been employed very differently from what we are at present. Instead of worshiping in this splendid and convenient house, filled with a flood of light, decorated with the *green boughs* of *peace* and prosperity, we might have been sacrificing to grim vindictive idols, in some lonely druidical cave in the depths of the waste-howling wilderness, involved in natural darkness and a spiritual gloom far more terrific. Instead of listening with delight to the harmonious strains of sacred music, hymning the praise of the bountiful Father of creation, our ears might have been pained by the screeches of expiring infants sacrificed to Moloch, the imaginary god of vengeance ; or we might have been dragging the wheels of Juggernaut, or have been assisting at the immolation of some devoted widow, throwing herself in phrenzied madness upon the funeral pile to be consumed alive.

The coming of Christ has been the means already of changing, in an astonishing manner, the religious and moral condition of a part of the world. Science and civilization have ever followed the footsteps of true christianity. The christian religion has in *itself* an *enlightning* and *reforming* principle ; hence we find that the christian world, although *at present exceedingly imperfect*, having acquired scarcely

more than the *bare rudiments* of christianity, it yet-
ertheless, stands on commanding ground when com-
pared with any part of the Mahometan or Pagan world.

We would ask the sceptic, what think ye ? has no-
thing resulted, or is likely to result, from the mission of Christ ?
Was Jesus born in vain ? or was it mockery in the
angel who sung on that auspicious occasion, "peace on earth and
good will towards men." Has christianity been a curse to
the world ? Let candor answer these questions. But
not to charge upon the *back* of the christian religion
crimes, the folly and madness of false professors, who
in too many instances assumed the name of religion to
their iniquitous designs. True christianity gives no
room to bigotry and persecution. And christians,
of all orders, let us never forget that it is through Christ
that we have any hope of immortality. "Lord, in what
is no merit ;" we can do nothing by any exercise
of our powers to merit or gain possession of immortality. Our
life is a gift ; it is infinitely above us ; "high as heaven,
deep as the abyss." Why then do we hope for that glorious state ? It
is because Christ hath risen from the dead, and has "laid
life and immortality to light" for you—for me—for all.
Behold our great high priest, he enters by his resurrection into
the holiest of the holies ! We who stand in the outer court
of time hear the "golden bells" of *salvation* ring in
his garment of immortality. Let us all then give a
shout, as the worshipers did at the temple on mount Zion,
and say with them, "as our high priest lives, we shall live
also."

Lift then your voices in triumph on high,
The Saviour hath risen and man shall not die.

SERMON IV.

A WARNING TO FLEE FROM BABYLON.

TEXT.—Rev. xviii. 4. "*And I heard another voice from heaven saying, come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues.*"

THIS awful warning voice is a call to come out of mystical Babylon, which is emphatically styled in the apocalypse the mother of the abominations of the earth.

From the manner in which Babylon is spoken of in the book of Revelations, it is evident that the name is used in a figurative sense to denote, *not a literal city*, but an inconsistent and contradictory system of religion. As to the meaning of the word Babylon, and the sense in which it is used, it may be necessary to make the following remarks:

1st. Babylon and Babel are words of the same import, and both literally signify *uproar* and *confusion*, and hence are very apt terms by which to denote the christian church in its *apostate state*. This seems to be the very situation in which the church has lain for many centuries past. It has lain in an apostate condition ever since the Emperor Constantine established the christian religion (as it was called) by law, and brought about an unnatural and incestuous union between church and state.

By this mode of understanding and applying the term Babylon, we are able to bring the subject down to modern times and events.

2d. The apostate church, with its false systems of *divinity*, absurd *practices* and inconsistent and unscriptural doctrines, is the mystical Babylon of the Apocalypse. This has been for ages the real Babel, or confusion of the earth! This is the city which the revelator, in his seventeenth chapter, speaks of as being filled with violence and blood. The revelator speaks of this city under the figure of "the woman" whom he saw drunk with the blood of innumerable martyrs: Rev. xvii. 6. On her forehead was written "mystery, Babylon," &c.

3d. It seems, therefore, that the foundations of the city, or anti-christian church, were first established by aid of the civil power of the Roman empire. Since that time the city has become eminent for its extensive *trade* in every sort of spiritual fraud, so that the city has in many instances become RICH and opulent, like that ancient BABYLON, styled by the prophet "the glory of Chaldea's excellency."

4th. The *merchants* and *sailors* mentioned in the sixth chapter from whence the text is selected, are *priests* and other ecclesiastics who have grown rich in temporal wealth by dealing in the *spurious* spiritual merchandize of the mystical city.

5th. In the chapter we find that the "kings of the earth" (verse 9th) have had unlawful connexion with this Babylonish harlot. This strikingly represents how that ambitious politicians are prone to avail themselves of the popular religion of the times to monopolize power and enable them to riot in splendor on the *miseries* of the people.

6th. The fall of the city is spoken of in the chapter, and that event will, it seems, be matter of JOY to all the truly faithful; and at the same time, a subject of GRIEF and disappointment to the "kings and merchants" who have been made by her so rich and opulent.

From these general remarks you will see how we understand the Babylon of the apocalypse. It denotes the church, in its apostate state, with all its erroneous doctrines and practices. "In her was found the blood of prophets and saints, and of all that were slain upon the earth: Rev. xviii. 24.

There is another city mentioned by the revelator, viz:—NEW JERUSALEM, a glorious type of the gospel system of grace. These two cities are, in every particular, perfect contrasts to each other—one being the true city and the other the false. Now as the New Jerusalem is described as having twelve foundations, a wall and twelve gates, all being of precious materials, so also I shall consider that Babylon has twelve *false* foundations, a wall and twelve deceptive gates.

Having prepared the way, we proceed to a division of the subject as follows:

- 1st. The foundations, wall and gates of Babylon.
- 2d. The trade, wealth and commerce of the city.
- 3d. The "sins" of which the place has been guilty.
- 4th. Her threatened "plagues."
- 5th. The warning to come out.

I. The foundations, wall and gates. The foundations are twelve unreasonable and unscriptural doctrines which we shall briefly enumerate as follows:

1st. The doctrine of original imputed sin. The scriptures oppose the doctrine:—"The son shall not bear the iniquity of the father": Ezekiel. "Every man shall bear his own burden: Paul. "He that doeth wrong shall receive for the wrong he hath *done*:" Paul. Reason teaches us also that sin is of a personal nature, and cannot, like *debts and possessions*, descend to posterity by inheritance.

2d. That men are by nature totally depraved. The scriptures never blame men for having corrupt natures, but they blame them for their corrupt practices. The scriptures are filled with exhortations to men to "do good," "to work righteousness," "to abstain from all appearance of evil," &c. But if men were totally depraved they would have no ability to do good.

3d. Unconditional election to endless bliss and eternal reprobation, to final hopeless misery by the decree of God. This doctrine charges God with infinite partiality, and therefore contradicts reason and the whole tenor of revelation: "God is good to all;" "his tender mercy is over all his works;" "the wisdom from above is without partiality."—Nature and providence also teach the impartiality of God.

4th. That sin is an infinite evil and therefore deserves an infinite punishment. Christ came to "finish *sin* and make an end of transgression;" but if sin is infinite, not even infinite power could finish or destroy it. Sin is the act of a finite creature. A finite creature cannot do an infinite act; hence sin is finite, and deserves only a finite or limited punishment.

5. Doctrine of a trinity of persons in the Godhead.—The scripture doctrine on this point is, however, "there is *one* God and *one* mediator between God and men, the *man* Christ Jesus:" 1st Tim. ii. 5. Reason tells us that one person is not THREE persons, and that it is absurd to say of *two* persons of the same age, that *one* is really the son of the other. Christ was the son of God.

6th. The death of the Supreme Being to satisfy his own justice. It was the *man* Christ Jesus that *died*. The *object of his death* was not to appease the wrath of Jehovah, but to *reconcile sinners* to God. A being either infinite or *immortal* could not die.

7th. Vicarious atonement, or salvation by the righteousness of Christ imputed to the sinner. Men are only made righteous by the righteousness of Christ, by practising his precepts, and by following his righteous example. Notwithstanding the atonement we hear Paul affirm, "every man shall bear his own burden." The real meaning of the word atonement is reconciliation.

8th. The doctrine that salvation is ALL of God, yet depends on the "will of the creature." Here the contradiction is self-evident. The observations of the prophet will settle this point: "Salvation belongeth to the Lord."

9th. Doctrine of a personal Devil or evil spirit possessing omnipresence and other attributes of infinity, who it is said came from the realms of endless purity. The contradiction is so obvious that no refutation is in this place needed. [On this point see page 24.]

10th. That God punishes sinners for his own glory and not the good of the sinner. The Apostle says, however, "whom the Lord loveth he chasteneth," "scourgeth every son whom he receiveth."

11th. The doctrine that hell is endless and from it there is no deliverance. David said "thou hast delivered my soul from the lowest hell;" and again, "thou wilt not leave my soul in hell."

12th. The doctrine of endless woe for a part of mankind. This seems to cast infinite dishonor on the character of Jehovah as our CREATOR. This doctrine virtually charges God with inflicting a punishment that can do no good, and one designed for only evil; hence it imputes to the Deity a disposition infinitely malignant. Punishments under the divine administration are corrective and exemplary, but not vindictive.

These doctrines are the foundation stones on which Babylon, or the Church, has stood ever since it fell away from the simplicity of gospel truth. Truth is always *plain*, but error is *dark* and mystical.

Let us speak of the wall. The wall is MYSTERY. This dreadful *word* is written upon the *wall* in large CAPITALS, and upon every stone in the foundation. It is said that the foregoing doctrines are all deep mysteries which we have no right to meddle with or enquire into. Thus the great city having hemmed herself in with this huge Babylonish wall of mystery, feels herself secure from every attack.—But thanks be to Jehovah there are engines which are sufficiently powerful to break through the wall and tear up every stone in the foundation. These engines are *scripture* and *reason*; when these are brought to bear, the lofty towers of Babylon are seen tumbling to the ground.

We now pass on to notice the gates or entrances to the city; they are in number twelve. The gates are the various means by which people have been brought to believe in, or subscribe to, the foregoing doctrines.

1st. The first gate is tradition. By tradition we mean hereditary opinion handed down from father to son. As the father thinks, so also does the son without examining the subject for himself. The faith of multitudes, both in heathen and christian lands, comes in this channel. Tradition is, therefore, a broad gate, and thousands walk together there. Through this gate crowds pass into the city.

2d. The second gate is the love of popularity. The doctrines before enumerated have (though strange to tell) become *popular* in the world. There are too many ready to sacrifice truth and principle at the low shrine of popularity, which is the God of this world. But it is a fact that all the popularity which can be gained by supporting what

we do not believe is bought at too dear a price. The old proverb, that "honesty is the best policy," will hold good in religion as well as every concern of human life. All the honor that can be acquired by religious hypocrisy is what Lord Mansfield would style "mushroom popularity;" a popularity gained without merit, and may be lost without a crime. An honest man is the noblest work of God, said the immortal poet and philosopher. I must cut short this part of the subject, and barely give the names of the ten remaining gates.

3d. Neglect of the Bible and indolence in searching for truth.

4th. Implicitly trusting to the judgment of others in spiritual things.

5th. Pride of opinion.

6th. Fear of incurring reproach.

7th. False reasonings, and "vain philosophy after the rudiments of the world."

8th. Erroneous expositions of the divine word.

9th. Prejudice caused by slander and misrepresentation.

10th. Flattery.

11th. Trusting to the authority of learned men.

12th. Threatenings of endless damnation for keeping back.

By these and such-like means, Babylon, the great city, has become thronged with inhabitants; but the time is coming when, notwithstanding her present greatness and opulence, silence will reign in all her streets, and not even the tread of a footstep shall be heard within her wall; the blackness and darkness of oblivion shall gather over her proud steeples and towers, and cover her very name with the shades of everlasting forgetfulness: then will the an-

gel of God cry mightily with a strong voice, saying, Babylon the great is FALLEN ! Rev. xviii. 2. We pass

II. To notice the trade, wealth, and commerce of Babylon. The city is a place of great commerce ; her merchants trade to all parts of the earth ; dealers, both *wholesale* and *retail*, may be found even in America. The merchants are an enterprising race. They cross the ocean to trade with the inhabitants of scorching Africa and sultry India ; they penetrate the depths of the wilderness to trade with every tribe of natives that roam the forest ; they may be found in almost every city, town and village in our country ; there is scarce a cottage so remote as to escape the vigilance of these retailers. They carry every variety of merchandize with them so as to suit every class of buyers. To the ambitious they, offer fame and promotion on condition of supporting their cause ; to the visionary and romantic, they offer miraculous accounts of *calls* and *conversions*, and scores of religious novels—whilst the fancies of children are amused with interesting stories and “cunningly devised fables,” inculcating the gloomy doctrines of Babylon. The merchants also deal largely in craft, deception, threats, flatteries and frowns. They traffic much in the prejudices and superstitions of the people. They have often been detected in carrying on a smuggling contraband trade with the civil power, with which they have always been conniving for the purpose of obtaining assistance from that quarter to enable them to prosecute their trade to better advantage.

In payment for these articles the merchants want money and power ; they want the entire devotion of their customers to their cause and interest ; they want the sole direction of their consciences ; they want their personal attendance at every call ; they expect of all their customers im-

licit obedience—a blind belief of all that the merchants tell them. In short, they want their *temporal* goods and *possessions*, and the whole direction of their *consciences*. In the context, verses 12 and 13, we have a bill of some of the articles in which the merchants trade: “Gold, silver, fine linen, silk, fine flour, beasts, slaves, and souls of men.”—This catalogue has been greatly increased in modern times. By dealing in these articles the merchants have in many instances become rich; they are clothed in fine wool and silk, and fare sumptuously every day; they have treasured up gold and precious stones in abundance. But alas! for their poor customers—many of them have lost their all by this trade. They have not only lost their temporal goods, but have lost their spiritual goods, which is far worse.—They have lost their peace of mind and hope in divine mercy; they have lost their confidence in God; in a spiritual sense, they have lost their *house* and *home*, and are now wandering about in the wilderness of *doubt*, or the desolate regions of horror and despair. Thus the articles for which they have paid so high a price, and which they were told were so necessary to their happiness, have proved to *them* to be a tremendous scourge. It seems that the merchants of the mystical city enrich themselves in temporal wealth at the expense of the spiritual *want* and *bankruptcy* of their customers. What a vastly commercial place is this city; its trade goes to all *parts*, and embraces every commodity of a spurious kind, both temporal and spiritual.—What city is like great Babylon? Rev. xviii. 18.

III. We are to point out some of the “*sins*” of which this city has been guilty. It will be borne in mind that Babylon is the church in its apostate state, and her merchants, sailors, &c. ambitious tyrannical priests, and ecclesiastics. This false church is what is called in the seven-

teenth chapter of Revelations, "THE WOMAN," on whose forehead was written "MYSTERY, BABYLON, the MOTHER OF HARLOTS and ABOMINATIONS of the earth"—see verse 5th; and at the 18th verse of the same chapter the revelator was told, "The woman which thou sawest is that great CITY which reigneth over the kings of the earth." The revelator in another place had a view of this "WOMAN" seated on a "scarlet coloured beast," and drunken with the blood of saints and martyrs.

The sins of which this city has been guilty may be briefly stated as follows :

1st. Selling her spurious merchandize.

2d. Conniving with the civil power, or uniting church and state.

3d. Persecution for religious opinions.

The two first sins seem to be alluded to in the third verse of the chapter, where it is said "the kings of the earth have committed *fornication* with her, and the merchants of the earth have waxed RICH through the abundance of her delicacies."

It is a sin to sell an article which he who sells it knows at the same time will prove a curse to him who buys it.—This sort of dealing seems to be one of the "crying" sins of many of the *merchants* of mystical Babylon. They persuade and drive people to pay them exorbitant prices for instilling into their minds, and the minds of their children, sentiments which prove a source of misery to them all their days, and plant their dying couches with thorns. Such speculation is certainly a "sin" that "cries even unto heaven."

Again, conniving with the civil power in order to compel people to purchase their commodities whether they are willing or not.

Aspiring ambitious ecclesiastics have always been directly or indirectly concerned in this high handed fraud. By con-
 aiving with the civil power, "anti-christ," the "beast," (or in
 other words the apostate church) *once* obtained such author-
 ity as to *compel* all, both bond and free, to receive his mark
 in their "hand" or "forehead"—none were allowed com-
 mon privileges, even to "buy" or "sell" in "market," un-
 less he had the mark of the beast or number of his name :
 see Rev. xiii. 17. And are there not similar attempts being
 made in our own country to produce a similar state of things.
 Have not the leaders of a certain party already boasted
 that the civil government of this nation will be in their
 hands in *twenty years*? Have they not already declared
 their intention of forming a "christian party in politics"
 for the purpose of driving from office every man who will
 not "bow down" to the idols of modern self-styled ortho-
 doxy ; and while you see such desperate struggles for power
 making on every side—such mighty exertions to grasp the
 wealth of the nation ! What do you think these things
 mean ? Oh ! can ye not discern the signs of the times ?

The most daring "sin" of which any party of professing
 christians was ever guilty, is an attempt to mingle religion
 and politics together, and effect a union of church and state !
 "True religion" wants no support, and can receive no sup-
 port from the coercive arm of the civil authority ; but false
 religion will rise on that or any thing else, by means of
 which to grasp the objects of its ambition.

The third sin of Babylon is persecution. Oh ! who can
 number the thousands and millions of victims that have
 perished through the intolerance of the false church.—
 Christ declared that he came not to "destroy men's lives,
 but to save them ;" but anti-christ has always manifested a
disposition to destroy the characters or lives of all who

would not submit to his dictation. How often has the earth been drenched with human gore through the intolerant zeal of professed christians. See the helpless victims, pale and emaciated, dragged out to execution from the DUNGEONS of the inquisition. What have they done to merit such a dreadful fate? Ah! they have seen cause to think differently from the cruel lordly priests. They are bound to the stake with massive iron chains! the fire is lighted! hear their piercing shrieks and heart-rending groans! A cloud of black smoke arises from this murderous funeral pile! it darkens the face of the sun! Yes, even in America, the boasted land of freedom; and in New England, the very "cradle" of liberty, have victims been offered on the altar of bigotry and superstition.

Is it not possible that some of us may live to see such scenes as these re-acted. May heaven in mercy shield us from such a calamity, and even "hide us" in the peaceful *grave* before such a "scourge shall pass through the land." But there are fearful omens that indicate that all these things may yet come upon *this* generation. Human nature is much the same in every age of the world. The experience of all past ages will teach us that a civil and ecclesiastical government combined, is the most despotic of all governments on earth. Then let every lover of gospel liberty be ready to oppose the least approach towards clerical *power and intolerance*.

IV. We notice the plagues of Babylon. Her plagues are truly terrible. Fear and doubt always plague and torment her miserable inhabitants. Babylon is a scene of misery and confusion, even in her most prosperous hours.—Where craft, deception and superstition reigns, misery must *dwell* of necessary consequence. They are tormented by *the spirit of their own pursuits and devotions*. But when

the strong arm of the "Lord God," "who judgeth her," is made bare, then there is "weeping and wailing and gnashing of teeth" among the "*kings, merchants and sailors*, who have made themselves so rich and opulent by the detestable traffick of this city ; and the kings of the earth shall bewail her—and the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandize any more : Rev. xviii. 9, 11. Here we see the source of the plague and trouble into which the *traders* will be thrown when Babel falls, because no man buyeth their *merchandize* any more. This will be to them extremely mortifying. Hence we are told in the chapter, that "they shall stand afar off, for the fear of her torment, weeping and wailing, saying alas ! alas ! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is so great riches come to naught." This we conceive denotes the chagrin which crafty ecclesiastics experience when they discover, that in spite of all their exertions to suppress enquiry and perpetuate the reign of intolerance and bigotry, their craft is detected, their errors exploded, and their power and influence levelled with the dust. This, however, must be the fate of all man-invented creeds and systems, for truth, though *simple*, is mighty and will prevail, and be finally victorious.

The fate of Babylon has already been announced by the angel of God ! And a mighty angel took up a stone like a great *millstone* and cast it into the sea, saying, thus with *violence* shall that great city, Babylon, be thrown down, and shall be found no more at all : Rev. xviii. 21. What, though this city now exalts herself to heaven ! What, though she sits as a queen, and "saith in her heart, I am no widow, and shall see no sorrow," yet "her plagues shall

come in one *day*," and she shall be made "utterly *desolate*," for strong is the Lord God who Judgeth her."

V. And last. The *warning* to come out. "Come out of her my people, and be ye not partakers of her sins that ye receive not of her plagues." The merchants of Babylon have already filled our land and nation with their spurious commodities. It is high time for the friends of *gospel freedom* and the rights of conscience to *awake*, and not sleep as do others. Come out of the city; flee for your lives as Lot fled from Sodom; build no longer on her false and sandy *foundations*; attempt not to remain longer behind her mystical *WALL*; be careful to enter none of her deceptive *GATES*; have no dealings with her *MERCHANTS*; purchase not an article of her spurious *MERCHANDIZE*; assist neither directly nor indirectly in carrying on her *COMMERCE*; partake not of her sins of *speculation*, *connivance* and *persecution*, that ye receive not of her plagues of *trouble*, *fear* and *MORTIFICATION*. God only knows when the city will be finally overthrown. The time may be near, even at the *DOORS*; light is certainly advancing in the earth with rapid strides; the gospel day is breaking on the midnight gloom of thousands of benighted souls. As the day approaches, let there be a stirring in Zion's camp; put off the works of *darkness*, and prepare with the arms of *LIGHT* to engage in the holy war; a great ecclesiastical battle is *pending*; soon it must be determined whether or not all shall be allowed to worship after the dictates of conscience. But if Babylon triumphs, our religious privileges may soon be circumscribed by the walls of a prison, where our only *music* will be the drawing of bolts and rattling of *CHAINS*. Come out then in haste! I warn and invite you to come away! partake not any longer of her sins, that ye share not of her plagues.—AMEN.

SERMON V.

SEVEN DEVILS CAST OUT.

TEXT.—Mark xvi. 9. “*Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*”

THE doctrine of a “*personal Devil and fallen Angels,*” has been so often examined and confuted, that we shall excuse ourselves from undertaking that labor in the present discourse. Where is the preacher or commentator that would not be ashamed to contend that Mary Magdalene had cast out of her *seven Devils*, who were *beings* of personal identity. If any man should venture to publish such a comment he might lose his reputation for *common learning*, if not for common sense. What then were the devils which were cast out? Ans. They were doubtless of the same nature as those which trouble and possess thousands of people in the present age of the world. *False principles and bad dispositions* are the evil spirits that possess men in the present day,—these must be “cast out” before they will be the real followers of the prince of peace.

Whatever was formerly the character of the woman mentioned in our text, it is evident that she was afterwards eminent for her sincere attachment to the person and cause of the Redeemer. She followed her master even to the foot of the cross; she attended him to the sepulchre of Joseph to witness his burial, and she was early at the sep-

ulchre on the morning of the resurrection. To understand the scripture doctrine concerning devils, let the following things be borne in mind :

1st. The Hebrew word *sitnah*, and the Greek word *diabolos*, are translated in some passages devil and satan; in other passages the same original words are translated and rendered by the English words, ENEMY, ADVERSARY, SLANDERER, &c.

2d. In the old testament the imaginary gods of the heathen are frequently called DEVILS :—See Chron. Idols are imaginary beings.

3d. From the following facts may we not rationally conclude, that any principle or being that is in opposition to the holiness or happiness of *men*, may in scripture language be called satan, devil, adversary, &c.

4th. In our Saviour's time, disorders of mind and body were styled devils : instance dumbness, craziness, &c.

5th. Bad men were styled devil and satan. Christ called Judas a devil, and Peter he called satan.

6th. The carnal mind, being the moving cause of sin, is properly called the devil, serpent, adversary.

7th. EVIL, *personified*, is the *devil* or *spirit* that “*worketh in the children of disobedience.*”

SUCH are the *devils* that trouble mankind in all ages of the world. “*Legions*” of these evil spirits exist ! Satan was doubtless the *devils* that Jesus “cast out” from man, a “wretch possessed.”

Then let MEN no longer believe as divine truth the tales of the nursery or the stories of *children*,—stories which have heard told in our childhood by those who delighted in the *marvellous*. We have seen *pictures* handed round among children well calculated to keep alive a child's *superstition*. We have seen pictures of imaginary de-

drawn with a cloven foot, tail of enormous length, *grim* teeth, a stately pair of horns, with pitchforks issuing from the front part of their bodies with which to toss the souls of sinners upon the surges of the fiery gulf! Such miserable superstitions have added much to the miseries of human life. We can remember the time when through the long winter's evening we have sat around some neighbor's kitchen fire, listening in breathless horror to tales of devils, apparitions, witchcraft and haunted rooms, dreading to look behind us for fear some pale faced ghost would show its shadowy form in some dark shaded corner of the room.

Such doctrines as these *might* be excusable in those dark days when our pious forefathers, the puritans of New England, in their zeal for God, banished the Baptists, whipped and imprisoned the Quakers, and hung the witches at Salem and old Plymouth; but in these enlightened days let not such doctrines be countenanced—let them rest deep interred in the grave of oblivion, and may the trumpet of superstition never be blown to raise them from the *dead*.

As the names of the spirits cast out of Mary Magdalene are not given, either in the text or context, we may suppose them to have been the following :

I. A spirit of unbelief. The revelation of God brings to view certain truths which we are *called* upon to believe. We are not, however, required to believe without evidence. What is required of *us* as rational beings, is to examine the evidence presented to our minds. The labor which seems to come within our sphere of action as moral agents, is to search for truth—to search the scriptures and study the book of nature; for a neglect of this labor we are justly reprehensible, because our maker has given us all the faculties necessary to the performance of this work. If after *we have made use of all the means in our power to ascer-*

tain the truth, we still remain in unbelief, our sin is the sin of "ignorance." Unbelief of the truth may in some cases be considered as a crime : it is a crime when we wilfully stop our ears and will not hear to reason ; it is criminal when we obstinately close our eyes against the light of nature and the light of inspiration. The unbelieving Jews appear to have been wilfully blinded to the truth. They had Moses and the prophets. In these writings they professed to believe—and these writings all testified of the Messiah ; but they would not hear to the testimony of their own scriptures. Hence they knew not the Saviour when he came. The mission of Jesus had been ushered in and attested both by prophecy and miracle. These evidences were sufficient to have convinced them had they even regarded that *testimony* in which *they professed implicit faith* ; but they rejected even that testimony. Hence, as the Apostle observes, "their damnation (or condemnation) was just." This view of the subject will serve to explain those passages of scripture in which damnation (or condemnation) is spoken of as the just consequence of UNBELIEF. He that believeth in him is not condemned ; but he that believeth not is condemned already : John iii. 18. As proof to the same point, see Mark xvi. 16 :—"He that believeth not shall be damned ;" and again, "he that doubteth is damned." Unbelief, in a gospel sense, seems to be a disbelieving of the great truths taught by natural and revealed religion. Not to believe these truths implies so great a degree of inattention as to amount to criminality in a greater or less degree. The truths taught by nature and revelation may be stated as follows :

- 1st. The existence of a Supreme Being or first cause.
- 2d. The doctrine of a Mediator between God and men.
- 3d. A future and immortal state of existence.

4th. Repentance and remission of sins.

5th. Limited rewards and punishments, according to deeds.

6th. The restitution of all things through the instrumentality of Christ, and in accordance with the eternal purpose of God.

This turbulent spirit of *unbelief*, opposes all these truths, or a *part* of them, although so reasonable and scriptural.— This spirit must be “cast out” before we can believe and “enter into rest.”

II. Another of the spirits is called self-righteousness, or spiritual pride, one of the most haughty and presumptuous of the seven.

The Jews in general, and especially the Pharisees, seem to have been possessed of this audacious “spirit.” This fact is fully manifest by their conduct. In public meetings they would boast of their zeal for God—their devotion—their religious performances—the number of their prayers—their fastings; they thanked God that they were not like other MEN; they wore long and gloomy visages, and with mock sadness, hung down their heads “*like a bulrush*”; they compassed sea and land to make proselytes, but made them two fold more the children of hell (darkness) than themselves. All their works were done “to be seen of men.”— This spirit is still in the world. Lord cast it out of our minds, that we may be the disciples of him who was unassuming, “*meek and lowly.*”

III. A spirit of worldly ambition, or love of popularity. This spirit and the spirit of the gospel, are so different from each other that they cannot agree to inhabit the same house at the same time. We are informed by Christ that those cannot be his disciples “who seek honor from men, and not *the honor that cometh from God only.*” And if they love

the "*world*," the "love of the Father" is not in them. Paul complains that Demas had forsaken *him*, "having loved this present world : 2d Tim. iv. 10. To "love the *world*" is to have a higher regard for the vanities and honors of the world than for the interests of truth or the approbation of conscience.

Did Christ possess this popular feeling ? Was he actuated by this worldly spirit ? His words are, "I receive not honor from men : " John v. 41. And again, "I seek not mine own glory." An offer of all the kingdoms of the earth, and their glory, was not sufficient to tempt him to turn aside from the path of duty. He was rejected and *despised* ; but he endured the Cross, despising the shame. Here is a hard lesson for worldlings to learn ; but unless we learn it we cannot expect a disciple's reward. The Jews rejected Christ because he and his doctrines were unpopular. Have we not reason to believe that some in the present day stand back and will not come forward and espouse the glorious gospel of peace and universal reconciliation, for fear that it will be unpopular, although convinced of its truth ? Can men expect peace and happiness while they thus wear a cloak of hypocrisy ?

The man who is governed by this "spirit" will support *any cause* for the sake of popularity. Yes, they would support the gloomy dogma of endless woe, although contrary to their own belief. To gain that object they would join the ranks of atheism in a crusade against christianity, or would mingle in the crowd of devotees, who prostrate fall before the grim idol juggernaut. If any of us are possessed of *this* spirit, we are in a condition truly deplorable. We are miserable slaves to the world.

IV. A spirit of avarice or love of gold. Solomon viewed *this spirit* as such an extensive cause of misery, that he

declares the love of money to be the *root* of ALL evil. An expression somewhat amplified. Men will violate their consciences, and run the risk of the prison and halter, for the sake of that gold which often makes its possessor miserable. The avaricious miserly wretch has no public *spirit* or private CHARITY. He may profess to believe the gospel of UNIVERSAL grace, and have a desire to have the truth disseminated; but his greediness for gold overpowers all his desire to do good. He possesses means, but has no *disposition* to do a generous deed or benevolent act. Thus he lives seemingly *useless* to himself and society; he dies, and is soon forgotten. No community mourns his loss! no orphan's tears bedew his grave! infamy, like a dark cloud, covers his mortal remains! The living, if they mention his name at all, do it with a thrill of horror. The desire of gain is praiseworthy when circumscribed within the bounds of justice; but that *spirit* of *avarice* which values no expedient, however base, to effect its object, which delights to build itself upon the poverty and ruin of others, is one of the *wicked spirits of darkness* which must be cast out before—the man will be seen sitting in his “right mind” clothed with the robe of *charity* and *love*, which is the GLORIOUS garment of salvation!

V. A spirit of prejudice. This has prevented multitudes from hearing the truth preached—from reading the truth, and from embracing the truth. Many of the Jews were so prejudiced against Jesus, that they would not even hear him. They had heard much said against the Saviour: He was called a “Sabbath breaker,”—a “wine bibber”—a “friend of publicans and sinners.” These foolish stories had filled their minds with prejudice to that degree that *they would not hear for themselves, in order to find out*

whether his doctrine was as corrupt and licentious as was represented by the Pharisees.

Does it not appear that multitudes are possessed of this tormenting spirit in this age of the world. They have a deep-rooted prejudice against the doctrine of the final holiness and happiness of all mankind, although it is the most benevolent doctrine ever preached, and the only sentiment which breathes "peace on earth and good will towards all mankind;" although it is the only doctrine that all pray may be true, and the only *one* in which the *benevolent* soul can rejoice. But some have got a dreadful prejudice against the very NAME of this doctrine! They despise it; they treat it with contempt; they say all manner of evil against it; they declare that it is the doctrine of the serpent; that it gives full licence to sin; that it leads souls to an *endless hell*; that all who believe it are the offscourings of the earth and in league with the Devil, and that if they believed that all would be saved at last, they would lie, cheat, swear and steal, rob and murder, cut their own throats and go to heaven in haste! All this they say and much more. Such are the insane ravings of the demon of PREJUDICE.—But let us pray for them as Christ did for his blinded malicious foes: Father, forgive them, they know not what they do!

Be it known, therefore, to all men, that the doctrine of the final happiness of all mankind gives no encouragement to sin, although it teaches that God "*will not be always wroth*;" yet it at the same time teaches that God "*will render unto every man according to his works*." *Try to be rid of prejudice. Seek the divine aid; none can seek his aid in VAIN.*

VI. A spirit of bigotry. Those beings who are possessed of this spirit are miserable themselves, and are

ore well calculated to make every one miserable and them. Their charity (if they can be said to possess begins and ends in their own religious party. They with merciless severity those who think differently themselves, and call them wicked and profane wretches. They have an eye like a microscope to spy out the faults of their neighbors ; but are blind to their own failings and to those of their party. They may be scrupulously exact in observing the outward ceremonies of their religion, and should they neglect some little ceremony it will gaul their consciences to the quick ; but at the same time it would not hurt their feelings, or give them a moment's pain, to strip the poor man of his whole livelihood by reaching him in a trade. If they should, by chance, forget to repeat the old *worn out* prayer before going to sleep they might not sleep a wink through the night ; but they would take the last farthing from the widow and orphan and sleep the sounder on the strength of it. Such are they who *strain* at a *gnat* and swallow a *CAMEL* ; such are the tithes of mint, annise, and cummin ; are observant of the least duties, but negligent of great ones." Their faces, especially on the Sabbath, are drawn out to a most horrible expression ! gloomy and sullen as the midnight storm ; but piety is mostly left behind them in their pews—it is not brought away from their meeting houses. Such people think themselves to be christians, and may have the appearance of being very religious ; yet they very much resemble the Pharisees, on whom Christ pronounced *tremendous* judgments in Matthew, chapter 23d : Woe unto you, scribes and Pharisees, &c. If a majority of mankind were possessed of a true "spirit," charity would take wings in haste and bid adieu to the abodes of mortals !

VII. And last of the evil "spirits" is superstition. Behold this monstrous SPIRIT. Look with astonishment and see a spectre of more dreadful aspect and gloomy visage than ever showed its ghastly form in evening's twilight shade—more horrible than any ghost that ever rose in visionary view to the terrified imagination of the simple countryman passing the solitary church yard by the glimmering of the pale moon.

Superstition is something very terrible, and yet, in reality, is nothing at all. This "SPIRIT" is like Milton's poetic description of death when met by Satan at the gates of hell: "A horrid shape, if shape it could be called." Superstition can hardly be said to have shape, form, or dimensions; yet behold her as a tyrant seated on an iron throne, wielding an iron sceptre! millions of her trembling slaves crouch humbly at her feet; vast heaps of human bones are piled around her altars! these fell victims to her power. Stakes and racks, wheels of torture, and flames of fire are her coat of arms—the signs and signals of her power and reign; shrieks and groans, and wailings of despair, is the music in which her ears delight! the smoke of burning heretics is to her a perfume more grateful than odours wafted from the spicy isles. This tyrant reigns from pole to pole! her power is felt on Lapland's snowy hills! and her standard waves in triumph over the scorching sands of Africa, and the sultry plains of India! Her banner is erected in the imperial cities of Europe, and waves on the spires of churches and palaces of kings! Even in our beloved country, this tyrant has a seat! In this enlightened land we often hear of wretched victims offering up their lives as sacrifices to the "spirit" of superstition! Mighty monarchs bend before this tyrant and pay her servile homage! whilst the poor peasant, in his lonely cot, touched with her magic wand,

akes with strange alarms and fear, but knows not why.—
uch is a faint description of the “*spirit*” of superstition!
he has an hundred heads, and twice ten thousand hands,
nd changes her shapeless form so often that no painter
an sketch the outlines of her visage. Superstition fre-
quently puts on the cloak of religion, and for a time ap-
ears so meek, humble and charitable that thousands are
deceived and *really* take her to be the religion of Jesus
Christ; but the truth is, no two characters in the universe
are more unlike each other.

Superstition has in her magazines innumerable shackles
and chains with which to bind her captives to her footstool;
she is ever on the rack of invention to find out some new
art by means of which to prop her falling kingdom and per-
petuate her reign. Sometimes she feigns herself the patron
and friend of the poor and mother of charity! Under this
pretence, and that of sending the word of *life* to the *desti-
tute*, she sends out her emissaries, in swarms, to beg money
from the high, low, rich and poor! her coffers are soon
filled with gold, and her ministers and agents are rolling in
wealth and splendor!! Sometimes she darkens all the
moral atmosphere with tracts and publications filled with
her favorite doctrine of never ending woe. Sometimes
superstition feigns an UNCOMMON love for the souls of *men*,
pretending to be more merciful than the Almighty God.—
Directly she mounts the pulpit, and in a voice of terror
denounces eternal wrath and almighty *vengeance* on *all* that
will not wear her chains and help support her cause.

Fellow sinners, have we never seen the effects or felt
the power of this evil spirit? If we have, let us unite our
hearts and supplicate the power *divine* to “cast this spirit
out” of all the possessed, and send it away, like the “scape-

goat," under the law, into a land from whence it return !

We have thus taken a hasty view of the seven D evil Spirits. What if men possess all these turbuler now ? If they *do* yet, let not the faithful *despair*. I ber that the power of Christ is the same now as eighteen hundred years ago ; his truth is the *very* and his grace the same in every age. Let then th ful disciples go *forth*, armed with the principles of *th* grace, and they will yet return with joy, as did the disciples of old, and say, "Lord, even the *Devils* s ject to us through thy name."—AMEN.

ESSAYS—DOCTRINAL AND PRACTICAL.

No. I.

The difference between piety and outward morality.

An impious man may be outwardly moral. Motives of mere selfishness, or ambition, may induce him to maintain a correct external deportment. Piety consists in the reverence and love of God, and manifests itself by acts of outward morality. Outward morality, however, is not piety. One may be strictly moral as to his visible conduct, and yet possess no principle of evangelical piety within his breast.

The mere moralist performs acts which, in themselves considered, are good ; but he does so from pride, or through fear of punishment. The truly pious and devotional do these things because it is their meat and drink, and because they are sensible that in doing good consists their highest present felicity.

An atheist, who disbelieves the existence of a God and of a future state, may be outwardly moral as well as the Christian ; but an atheist cannot be a pious man, because there exists in his apprehension, no object towards which his piety can be directed.

An outwardly moral character without piety, is like a well proportioned body destitute of a soul ; it is like a wax figure, a portrait, or statue ; the sculptor's chisel and painter's brush—all the ingenuity of art—can never impart that

lively air, that expressive look and penetrating glance of the eye, which the living person naturally possesses. The most careless observer can easily discover the difference between real life, and the most perfect resemblance ever drawn by the pencil of the greatest artist.

Thus a man of correct external morals, yet destitute of piety, falls greatly short of being a truly amiable or perfect character. Even a superficial observer of men will soon perceive that something very material is wanting to give the finishing touch to his character. He lacketh "one thing yet," viz. *piety*.

Outward morality without piety is all a mere pretence—an outside show—a forced piece of work—an artificial covering; and it requires no uncommon discernment to see through this garment, and discover the real character of him who wears it. A man of external morality, without piety, is as far from being a christian, as a shadow is from being a substance. The old hypocritical Pharisees were scrupulous observers of the rules of outward morality.

Further to mark the difference between morality and piety, I observe that:—piety is a concern between God and the soul: morality is an affair between man and his fellow-man. Piety is an inward, morality an outward work.—Piety consists in the views, feelings, and dispositions of the mind; morality is the work and labor of the hands. By acts of mere external morality we may possibly gain the good opinions of men: by piety, alone, can we gain the approbation of our own hearts. The mere moralist may gain friends, wealth, and worldly glory; and at the same time himself be miserable. The pious man, although poor, and even despised by men, can nevertheless, be happy: he has sources of abundant felicity concealed from common observation in the deep recesses of his own breast. He

seeks not his highest happiness in temporal, but in spiritual good. Brethren, let us be moral that we may be useful to the world : at the same time seek for that piety which has its seat in the soul, that we may be happy in the enjoyment of ourselves and of our God.

No. II.

The first transgression and its punishment.

The first transgression was, doubtless, the very same, as to its nature, as that which has constituted sin in every age of the world. I consider the account of the origin of sin, given in Genesis, to be figurative. The whole subject will be understood by answering the following questions :—1. What is sin ? 2. What is the punishment of sin ?

I. What is sin ? Answer. Sin is moral evil, and consists in violation of the moral law. Of this law Christ has given a full and clear exposition as follows : “Thou shalt love the Lord thy God.....and thy neighbor as thy self.... On these two commandments hang all the law and the prophets.” Matt. xxii. 37, 40. From this explanation we learn that all the requisitions of the divine law, and all the instructions of the prophets, centre in the love of God and love of man. “Sin,” says the apostle, “is the transgression of the law.”

Sin, therefore, consists in enmity to God, or any fellow-being. This was the sin of Adam. This was the first transgression. Man became ungrateful towards his best friend and benefactor. He failed in love to his Maker, “For love,” says the apostle, “is the fulfilling of the law.” Sin was the tree that God forbid. The fruit of this tree, or consequence of sin, appears to the eye of the carnal mind

tempting and desirable ; yet when partaken of never fails of producing misery. The fruit of the forbidden tree is pain, and woe, and loss of Eden. This fruit often looks fair and fascinating when seen at a distance ; but, alas ! it contains a latent poison within ! This will appear more clearly when we have answered the second question.

II. What is the punishment of sin ? Answer. Death in the day of transgression. Adam ate, and died the threatened death. Not an endless death, because,

1. If it had been, it could never have been suffered in full, unless eternity can have an end.

2. If the death had been endless, there could be no recovery from it—either by the atonement, or by any other means. From an endless death there could be no redemption or deliverance. But from the death that Adam died there is recovery. See 1 Cor. xv. 22.

Again. Natural death appears not to have been threatened in the garden as the punishment of transgression, because,

1. Adam did not die a natural death, literally, in the day in which he transgressed—he lived many years.

2. Infants who have not sinned die natural deaths.

3. Inferior animals, which are not moral agents, or capable of sinning, are not exempt from pain and dissolution.

Men die natural deaths, because they are naturally mortal ; being formed of changeable elements. “Dust thou art” ! these three emphatic words of Jehovah ought to set this subject forever at rest. They explicitly state the true cause of man’s mortality. Man, in a state of flesh and blood, was never immortal ; if he had been, he would have remained eternally as indissoluble as the Divine nature.

Still the punishment of sin, or penalty of the Divine law, is death. Paul says, “the wages of sin is death.” We

arrive at a conclusion perfectly natural, reasonable and scriptural, viz : that the penalty of the moral law, or consequence of moral evil, is moral death. Moral death is a spiritual death—spiritual death is a loss of spiritual life—loss of spiritual life is a loss of spiritual enjoyment.—Death was doubtless the punishment of Adam's sin. It is the punishment of all sin. All transgression, in every part of the world, consists in eating forbidden fruit ; or, in other words, doing that which is forbidden by the law of God and of God. The law still speaks to all rational beings on earth in the same terrific language as that addressed to Adam : "In the day thou eatest thereof, thou shalt die"! If we eat, the threatening will be executed as truly against *us* as it was against *him*.

Every sinner knows from his own experience that the fruit of the forbidden tree is bitterness and death !

O eternal Spirit ! arm us with power to withstand temptation ; enable us to abstain from the pernicious fruit of the forbidden tree ! then shall we fulfil the law of love towards God and men, in the keeping of which there is great re-

member the words of our Lord, "If a man love me, he will keep my words"—"and he that believeth on me, though he were dead, yet shall he live."

No. III.

Inconsistency of modern Skepticism.

The skeptics will not admit that the Scriptures were given by Divine impulse, or inspiration, because that book contains subjects, and treats of doctrines, which are mysterious and cannot be, by us, fully comprehended and explained. I freely confess that the Bible embraces subjects

of this nature ; but this does by no means militate against the fact that the Scriptures were given by inspiration of God. Let us briefly state the argument of the unbeliever, that the inconsistency of his reasoning may be discovered.

Argument. "The Bible contains incomprehensible mysteries, therefore the Bible is not the word or work of God." Those men of wondrous wisdom who reason as above stated, profess at the same time to believe in natural religion—to take nature for their guide—to draw all their precepts and doctrines from the "great book of nature," which they confess is emphatically 'Scripture, writ by God's own hand.' We shall directly see that their great book, contains mysteries as well as the book of inspiration. Let us glance at a few, out of the many mysteries contained in the book, or works of nature.

1. We are a mystery to ourselves. Lord, what is man? This inquiry can never be fully answered, except by that Being to whom the question was addressed. We know that we exist. We are conscious that we are composed of matter, and spirit, or intellect. But who can comprehend the connexion between these two principles? Is the spirit of man, the mind? the senses? or is it mere animal life? Is the spirit located in any particular part of the body, or diffused through the whole? Who is able satisfactorily to explain these mysterious subjects?

2. The element fire, (caloric) is a mysterious principle in nature. Fire is said to be a subtle, invisible fluid, imparting neither light nor heat, until brought in contact with combustible matter. Fire seems to be the most powerful agent in nature, yet it was never seen; we see its effects and nothing more.

3. The vegetable kingdom presents many mysteries, incomprehensible to us. We know that plants grow, and

apparent cause is, the action of heat upon the earth and atmosphere, drawing therefrom the salts and nutritious particles which they contain. But who can comprehend the secret process by which so vast a variety of vegetables are produced from the same soil? Within a few inches may be seen growing, plants good for food or medicine, and others containing a deadly poison. Vegetables of an infinite variety of taste, colour, size, and shape, may be seen shooting from the same bed. Who can tell the cause of such wonderful varieties?

4. The planetary system presents a vast number of sublime mysteries. By what means are the planets bound, as it were, with everlasting chains to their orbits? What power impels them through the region of space, with an immense velocity, which the lapse of ages has not in the least abated? The philosopher may talk of the laws of matter and of motion—of gravitation and attraction—but who has seen either of those principles? They are invisible and incomprehensible to us.

Why does the magnetic needle point to the steadfast poles? Why not point to the East or to the West? And what is the cause of those lambent flames that flash across the horizon, enlivening the gloom, and cheering the solitude, of an arctic winter?

5. Light, itself, is a mystery. Is light an element or is it not? Is the light of the sun caused by the intensity of its heat? or is the sun an opaque body, and the light composed of an infinite number of lucid transparent particles that perpetually emanate in all directions from his refulgent atmosphere? Who is able to solve all or any of these mysterious subjects in nature? Every part of creation abounds with mysteries, which lie beyond the range of our

limited powers. The smallest blade of grass, or grain of sand, presents a mystery too deep to be fathomed by the greatest philosopher. In their production infinite power and boundless wisdom have been exerted.

In view of the foregoing facts, mark the inconsistency of modern unbelievers, who cavil at the Divine word; they reject the Bible because of its mysteries—because they cannot comprehend the creation of the world, and of man, and the resurrection of the dead, and miracles in general. At the same time, they profess implicit faith in the “book of nature,” though nature presents ten thousand mysteries where the Bible does one. To those who discredit the Scriptures on the ground above suggested, we will make an offer which will be acknowledged to be as fair as they can reasonably desire. We will agree, on our part, to explain all the mysterious subjects contained in the Scriptures, whenever they will unravel *one* of the mysteries of nature.

If the Bible did not contain subjects mysterious to us, we should have no reason to believe it to be the word or work of God—it would, in that case, look so completely unlike, and dissimilar to, all other works of the Deity of which we have any conception. The most curious and sublime works of human genius can be easily comprehended, and explained; but the works of God may be studied for ages, and new discoveries and wonders will be perpetually unfolding to view. “Great and marvellous are thy works, Lord God Almighty.”

The skeptic, to be consistent with himself, must reject the light of nature, as well as the light of inspiration; and when he rejects both these lights, he will be amazed to find himself enshrouded in a horrid darkness, afloat on the vast ocean of uncertainty, driven up and down on the unstable and ever-rolling tide; destitute of chart, rudder, compass

or quadrant, or sun, or moon, or solitary star, to cheer the nocturnal gloom, or by which to steer his dubious course.

Brethren ! may we never be reduced to such desperate circumstances ; rather let us hold fast the faith we have professed, without wavering. Let us walk steadily in the heavenly light of inspiration, never suffering ourselves to be decoyed from the shining way, for the sake of following the ignis fatuus gleam of a skeptical philosophy, which

“Leads to bewilder, and dazzles to blind.”

No. IV.

The nature of true Piety illustrated by a reference to the character and conduct of David.

All believers in the Christian religion will admit that David was a man of true piety ; he certainly was so, if we can judge of him by the prevailing tenor of his life. Although the Psalmist was an imperfect creature, and being such, was of course subject to the foibles of frail humanity, although he sometimes got out of the way ; yet upon a survey of his whole character, we are constrained to admit that he was a man of ardent piety, of true devotion to the God of Israel, that he had a principle within him, by which he was eminently distinguished from the mere outward moralist, the thoughtless, irreligious and profane. The piety of David appears from the following considerations :

1. He was a man whose courage was great, and based upon the right principle, viz. confidence in God. When the giant of Gath came out as the champion of proud Philistia's host, cased in steel, and breathing defiance towards Israel, David, although a stripling, armed with a simple sling and five smooth stones, boldly sallied forth to meet

this terrific adversary. His trust was not in his own puny arm, but in the everlasting strength of Jacob's God. The giant was slain, and the plains of Israel freed from the hostile tread of a destroying enemy.

2. His forbearance towards his malicious foes was remarkable! When David returned from the slaughter of the Philistines, a vast number of the daughters of Israel went forth to meet the triumphant conquerer, and as they went, sung in melting strains, in one of the airs of Palestine, a song of adulation in praise of the hero; the substance of which was "Saul hath slain his thousands, and David his ten thousands." Saul, hearing this, was sorely enraged to think that a youth, like David, should receive superior honors to himself. Envy of David's growing fame, fired the breast of the king. He sought the life of his rival. Thirsting for his blood, he pursued him from one hiding place to another. At length Providence placed the life of Saul completely within the power of David. But he would not slay the king—because he was the anointed of the Lord—although by so doing he might have freed his own life from danger.

3. His submission to Heaven was exemplary. David once committed sin in numbering the people from some selfish and improper motive. The prophet directly charged him with the evil. David frankly acknowledged that he had sinned. A choice was then given him, either to be punished by man or by the hand of the Lord. He chose the latter. He was willing to submit to divine justice: to stand the test of the judgment of God. And David said to Gad, "I am in a great strait; let us now fall into the hand of the Lord, for his mercies are great; and let me not fall into the hand of man:" 2 Sam. xxiv. 14. He trusted in God, but had *no confidence in man.*

4. It was the principle of piety that moved him to build a splendid house for the worship of the one living and true God. It was David who laid the foundation of that glorious building, the temple, which on Mount Moriah stood for many centuries, the pride of Israel, the admiration and wonder of the world. David was liberal and public spirited.

5. He was a persevering attendant on the public worship of God. He was not one of those coldhearted, stoical men, who seem to think public worship a useless piece of labor; who go to the congregation of worshippers with reluctance, as the ox is dragged to the slaughter, and are forever forging excuses to palliate their sloth, infidelity and want of zeal. David would have considered it as a great misfortune to have been obliged to be absent from the house of God a single Sabbath. He did not go to the sanctuary for mere fashion's sake, or, as does the cold moralist, only to set a good example before others; nor yet to gratify the pride of life. He went because he took supreme delight in the instructing, solemn, yet joyful exercises of public devotion. These were to him the most refined of all his pleasures. They constituted the chief enjoyment of his life. He was impatient for the return of the Sabbath. He could scarcely wait for the appointed season of worship. The house of prayer and praise was more cheering to his spirit than the cooling shade to the weary, fainting pilgrim on the scorching desert of Lybia.

To prove that such was David's disposition, look at the sentiments expressed in the 84th and 122d Psalms.

6. Gratitude was a distinguishing characteristic of the Psalmist. To be grateful or thankful towards all our benefactors, and sensible of benefits received, are strong indications of a pious soul. These godlike sentiments may be said to breathe through all those sublime poetic effusions

called the Psalms. "Oh, give thanks unto the Lord for he is good, his mercy endureth forever." "I will praise thee, Oh Lord, with my whole heart." Such sentiments of elevated devotion never entered into the cold hearts of the superficially moral, nor did they ever originate with the impious, irreligious or skeptic. The truly pious feel grateful towards God in view of his all-abounding mercies.— They feel to praise him for his goodness, which has been so gloriously displayed in the wondrous works of creation, providence, and above all, redemption through his Son, from sin, mortality and death ; whereas the impious never raise their low and grovelling thoughts so high as the sovereign Dispenser of all good, the Fountain of immortal life. Oh, what a state of heavenly joy is lost to those stoic souls, that were never warmed by the fire of divine love, nor penetrated with gratitude. Such, however bright their exterior, are still walking in the shades of death. Such may preach, but popularity, not the love of God or man, prompts their exertions. By the studied pomp and elegance of their diction, they may gain the applause of men, but the coldness and stupidity of their hearers bear testimony against the shallow pretensions of such genteel apostles ! Such may hear, but pride and idle curiosity, not the spirit of devotion, draws them to the sanctuary ! Lord quicken our desires after more holiness of heart !

No. V.

The justice and equity of Providence vindicated.

Men are prone to condemn that providence of God which governs the world. Impiously they imagine, that had the disposal of all events been placed in their hands, and at

rection, the government of the world would be more administered. Worms of the dust have sometimes on such heights of daring and presumptuous folly, they vain would wrest the sceptre of power from the King of kings, rejudge the justice of Jehovah, the god of God!

suppose one of these upstart beings, who thus arrogate the wisdom and benevolence of Heaven, and find fault with the providence of God, had the government in his hands—where would he begin to make an alteration that would be for the better? Which of the laws of nature (which are the laws of God) would he, in the first place,

perhaps such an one would answer that he would, in the first place, strike the article of death from the catalogue of woes. He would have all men freed from the necessity of dying, and live an endless life on earth. But he does not perceive that the earth would soon become surcharged with inhabitants? In a few centuries there would be no room on which to stand and move; there would be no space for vegetables to grow, and no food to subsist, for the support of this mighty throng? As the objector, I would have none of the present population, and would have no accessions made to their number. But, friend, would it not be manifestly unjust for us, the present race of inhabitants, to monopolize to ourselves the blessings of existence to the exclusion of innumerable others? Would it be just, wise or merciful for us to stand on the stage of life, and keep off others whose exclusion will be as great a blessing to them as ours is to us? We may discover the infinite benevolence and justice of God displayed, in giving existence to the greatest possible number of beings. Every part of habitable matter swarms

with life. Judging from what we can discover with the naked eye, or by the help of microscopic glasses, there can be no reason to doubt that the universe itself contains, at all times, as much animal life as it is capable of holding or sustaining. Thus, when one generation has been on the stage of life, and enjoyed its proper share of temporal existence, it is no more than right that this should pass off to make room for another. We now see that any possible alteration of the laws of Providence, in this respect, would produce a tremendous evil.

2. Some say, if they had power, pain, sickness and sorrow would be instantly expelled from being. Perhaps they would, for such would be the dictate of human benevolence, founded on a knowledge, finite and limited, which surveys but a small part of the boundless expanse of nature. But are we sure that happiness, upon the whole, would be thereby promoted? Let us reason a little upon the subject, and endeavor, if possible, to justify the ways of God to man. Man, in this state of existence, is necessarily so constituted that he knows nothing, except by contrast and experience. We judge of the nature of sweet, by contrasting it with its opposites, sour and bitter—of heat, by comparing it with cold—and of light, by its contrast, darkness. In this world we should not be sensible of the worth of happiness, did we never experience misery. We could not prize pleasure, did we never feel pain. Then pleasure and happiness could not, in reality, have had an existence, had not their opposites, pain and misery, existed also.—Hence, by banishing pain from the earth, you would also banish pleasure.

3. The unequal distribution of property, is a subject of loud complaint against Providence. Thousands are poor, and dependant on others for their daily sustenance. Some

in incessant toil and exertion, both of mind and body, are scarcely able to save themselves from nakedness and famine; while others, nursed in the lap of idleness, live in splendour, whilst their wealth rolls into their coffers like swelling seas, and grows without their care. Is God's government over the world benevolent and impartial, while he allows of so vast a difference in the temporal conditions of his creatures—while he permits some to live in luxury and idleness, upon the spoils of fraud and oppression? Is it not infinitely desirable that all may be rich, and all enjoy an equal share of temporal wealth? And if all were rich, who would till the ground or wield the implements of mechanism? Who would labor to explore the fields of art, or climb the towering hills of science? If all possessed wealth, what opportunity would there be for the exercise of that charity which consists in rendering assistance to the needy? Alas, if all possessed an equal amount of wealth, benevolence, that joy-diffusing, God-like principle, would hardly obtain admittance into the abodes of mortals—industry, economy and enterprise would cease to exist on earth! Indeed, men would become inert, and cease to exist.

4. Were it possible for us to survey the whole scheme of Providence, no doubt we should be constrained to acknowledge that the Lord hath done all things well—that his arrangements, both in the natural and moral world, are the best, possible; that there is no reason to find fault with God, even in the permitting of sin or moral evil. We should be able to exclaim from the heart, in the sublime strains of sacred poetry, and say, "The Lord reigneth, let the earth rejoice, and the multitude of the isles be glad thereof."

5. How wise, benevolent, and glorious is the government of Jehovah! He reigns in wisdom—he rules in mercy! *His sovereignty is universal!* He governs all things and

all events ! The little mote that floats in the air, is guided by his direction. His omnipotent finger moves all the wheels of creation. "The Lord reigneth." Nations and empires rise or fall, as he ordains—God hath created all things, and for his glory and pleasure they were and are created. Fire and frost—light and darkness—calms and tempests—lightning, thunder, earthquakes and volcanoes—war and peace—pestilence and the sword—riches and poverty—happiness and misery—sickness and health—life and death—truth and error—sin and holiness—angels and men—all—all are under the powerful and wise control of our God ! and he is abundantly able to make use of all these, in such a manner as shall at least result in the highest good of an intelligent universe, and in the most glorious display of the infinite perfections of God. Eternal praises be to the name of Jehovah !

No. VI.

The nature and efficacy of Prayer.

Much has been said concerning prayer, but the subject appears still to be involved in some obscurity. There are many who seem to be perplexed respecting the nature of prayer, but especially have they been at a loss to conceive that prayer can be EFFICACIOUS, seeing that it is addressed to an infinite and unchanging God.

The subject of prayer has been explained in such a manner by the great doctors of divinity and professors of theology in modern times, that it affords matter of no surprise that thousands in the present age of the world have become quite skeptical in reference to this subject, and can see but little utility in this exercise. Prayer has been so explained

that it has been made to appear inconsistent and altogether opposed to *reason* and *sound* philosophy.

These learned divines have, as far as my knowledge extends, unanimously agreed in making the utility and efficacy of prayer to consist in producing some sort of change, either in the disposition or purpose of Jehovah in reference to ourselves or others. Now to suppose that the prayers or petitions of *men* are efficacious in changing in the least possible degree the mind of that being who is of "one mind and changeth not," is of all things the most preposterous and absurd. Even the great moral philosopher and theologian, Dr. Paley, seems to think that if our prayers do not in some way move or effect the Deity, they are entirely useless. But to this we will venture to reply, that if our prayers *must* effect the Deity in *any* way in order to be efficacious, there can surely be no *efficacy* in prayer! Jehovah is immutable! the same yesterday, to-day and forever! "None can turn him;" such being his eternal nature, it is impossible that he can be operated upon by the entreaties of his creatures as can an earthly parent by the requests of his children, or "a great earthly prince by the petitions of his subjects." Prayer has been generally so explained by most preachers and writers, that a large share of the professors of religion in the christian world have very vague and indefinite ideas upon the subject. Having these vague notions respecting prayer, they are often heard to pray for objects that cannot be obtained *by* prayer, whilst the proper objects of prayer are passed by and overlooked. Reflecting men frequently become skeptical in reference to prayer, from the consideration that it must be a futile and vain attempt to undertake to change the mind of him with whom there is no "variableness." If any thing can be said or done to dispel the *mystery* which in the view of so many

persons rests upon this important subject, it will be rendering an essential service to the interests of the christian religion.

We now proceed to state our views in relation to prayer, and that it may be the better understood shall endeavor to be brief. We notice

1. The nature of prayer. Prayer is the real desire of the mind. That which we really desire, we pray for.— Prayer may therefore be purely mental, or may be expressed in audible words. To repeat a form of petition without realizing the import of the words, is *not prayer*. Neither is it *prayer* to petition for that which we do not really desire, or respecting which we are *indifferent*. We will illustrate the above positions by a few examples.

Suppose a person was, in ever so smoothe and exalted language, to present to heaven a form of prayer in behalf of the sick and needy, or upon the means of spreading the gospel and knowledge of the truth, or for higher degrees of holiness in himself, when at the same time, instead of trying to assist the poor, his chief desire and study is to wring from them their hard earnings by unjustifiable means, and who will not lift a finger or give a dollar, or exert his influence to spread the knowledge of the truth, although he is possessed of sufficient stores and means; and who is, moreover, rolling sin as a sweet morsel under his tongue, or secretly indulging his vicious appetites and propensities. We say that such petitions are not prayers; but they are hypocritical pretence and solemn mockery before God. Such petitions are not only useless, but they are worse than useless: they heap double condemnation on those who offer them. Such were the petitions of the old Pharisees—a sheer pretence, and in reality no prayer at all. Such is the “sacrifice of the wicked,” which is an “abomination”

the sight of heaven! The prayer of the *righteous*, however, availeth much.

Prayer is efficacious, but not in the way and manner some have supposed. To suppose that we, by our prayers, can soften the feelings of the Deity and render him more gracious, more favorable or more merciful towards ourselves or others of his sinful creatures, amounts to the supposition that God is *not* at all times INFINITELY merciful and benevolent towards *all* his creatures, whatever may be their characters or conditions. Such a supposition would be infinitely dishonorable to the character of Jehovah, and would also be at war with the testimony of divine inspiration. God is declared in the scriptures to be "good unto all;" "His tender mercies" are said to be over all his works, "and endureth forever." God being in every sense of the word perfect, is therefore necessarily, and at all times, perfectly RIGHT; hence should any change be effected in him by our *prayers*, or by any other means, the alteration would of course be a change, not for the better, but for the worse. Prayer may move, effect or change the mind of a finite creature, but can have no such operation on the infinite and all-wise Creator. The efficacy of prayer consists in changing the minds, and making better the dispositions of ourselves and our fellow-beings, and not in changing or improving the Deity, for he is immovable and infinitely good, and hence incapable either of change or improvement.

3. We are not to expect that miracles will be wrought in answer to our prayers. Truly, God hears and answers prayer, but not by cutting off the proper connection between *cause* and *effect*, which his wisdom has established in the nature and fitness of things. We shall not deny but that miracles have *been* wrought in answer to prayer; they were thus wrought in the ages of special revelation. We

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3. His submission to Heaven was exemplary. David once committed sin in numbering the people from some selfish and improper motive. The prophet directly charged him with the evil. David frankly acknowledged that he had sinned. A choice was then given him, either to be punished by man or by the hand of the Lord. He chose the latter. He was willing to submit to divine justice: to stand the test of the judgment of God. And David said to Gad, "I am in a great strait; let us now fall into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man:" 2 Sam. xxiv. 14. He trusted in God, but had *no confidence in man.*

4. It was the principle of piety that moved him to build a splendid house for the worship of the one living and true God. It was David who laid the foundation of that glorious building, the temple, which on Mount Moriah stood for many centuries, the pride of Israel, the admiration and wonder of the world. David was liberal and public spirited.

5. He was a persevering attendant on the public worship of God. He was not one of those coldhearted, stoical men, who seem to think public worship a useless piece of labor; who go to the congregation of worshippers with reluctance, as the ox is dragged to the slaughter, and are forever forging excuses to palliate their sloth, infidelity and want of zeal. David would have considered it as a great misfortune to have been obliged to be absent from the house of God a single Sabbath. He did not go to the sanctuary for mere fashion's sake, or, as does the cold moralist, only to set a good example before others; nor yet to gratify the pride of life. He went because he took supreme delight in the instructing, solemn, yet joyful exercises of public devotion. These were to him the most refined of all his pleasures. They constituted the chief enjoyment of his life. He was impatient for the return of the Sabbath. He could scarcely wait for the appointed season of worship. The house of prayer and praise was more cheering to his spirit than the cooling shade to the weary, fainting pilgrim on the scorching desert of Lybia.

To prove that such was David's disposition, look at the sentiments expressed in the 84th and 122d Psalms.

6. Gratitude was a distinguishing characteristic of the Psalmist. To be grateful or thankful towards all our benefactors, and sensible of benefits received, are strong indications of a pious soul. These godlike sentiments may be said to breathe through all those sublime poetic effusions

called the Psalms. "Oh, give thanks unto the Lord for he is good, his mercy endureth forever." "I will praise thee, Oh Lord, with my whole heart." Such sentiments of elevated devotion never entered into the cold hearts of the superficially moral, nor did they ever originate with the impious, irreligious or skeptic. The truly pious feel grateful towards God in view of his all-abounding mercies.— They feel to praise him for his goodness, which has been so gloriously displayed in the wondrous works of creation, providence, and above all, redemption through his Son, from sin, mortality and death ; whereas the impious never raise their low and grovelling thoughts so high as the sovereign Dispenser of all good, the Fountain of immortal life. Oh, what a state of heavenly joy is lost to those stoic souls, that were never warmed by the fire of divine love, nor penetrated with gratitude. Such, however bright their exterior, are still walking in the shades of death. Such may preach, but popularity, not the love of God or man, prompts their exertions. By the studied pomp and elegance of their diction, they may gain the applause of men, but the coldness and stupidity of their hearers bear testimony against the shallow pretensions of such genteel apostles ! Such may hear, but pride and idle curiosity, not the spirit of devotion, draws them to the sanctuary ! Lord quicken our desires after more holiness of heart !

No. V.

The justice and equity of Providence vindicated.

Men are prone to condemn that providence of God which governs the world. Impiously they imagine, that had the disposal of all events been placed in their hands, and at

is not his highest happiness in temporal, but in spiritual
 good. Brethren, let us be moral that we may be useful to
 the world : at the same time seek for that piety which has
 its seat in the soul, that we may be happy in the enjoyment
 of ourselves and of our God.

No. II.

The first transgression and its punishment.

The first transgression was, doubtless, the very same, as
 to its nature, as that which has constituted sin in every age
 of the world. I consider the account of the origin of sin,
 given in Genesis, to be figurative. The whole subject will
 be understood by answering the following questions :—1.
 What is sin ? 2. What is the punishment of sin ?

I. What is sin ? Answer. Sin is moral evil, and con-
 sists in violation of the moral law. Of this law Christ has
 given a full and clear exposition as follows : “Thou shalt
 love the Lord thy God.....and thy neighbor as thy self.....
 On these two commandments hang all the law and the
 prophets.” Matt. xxii. 37, 40. From this explanation we
 learn that all the requisitions of the divine law, and all the
 instructions of the prophets, centre in the love of God and
 love of man. “Sin,” says the apostle, “is the transgression
 of the law.”

Sin, therefore, consists in enmity to God, or any fellow-
 being. This was the sin of Adam. This was the first
 transgression. Man became ungrateful towards his best
 friend and benefactor. He failed in love to his Maker,
 “For love,” says the apostle, “is the fulfilling of the law.”
 Sin was the tree that God forbid. The fruit of this tree, or
 consequence of sin, appears to the eye of the carnal mind

lively air, that expressive look and penetrating glance of the eye, which the living person naturally possesses. The most careless observer can easily discover the difference between real life, and the most perfect resemblance ever drawn by the pencil of the greatest artist.

Thus a man of correct external morals, yet destitute of piety, falls greatly short of being a truly amiable or perfect character. Even a superficial observer of men will soon perceive that something very material is wanting to give the finishing touch to his character. He lacketh "one thing yet," viz. *piety*.

Outward morality without piety is all a mere pretence—an outside show—a forced piece of work—an artificial covering; and it requires no uncommon discernment to see through this garment, and discover the real character of him who wears it. A man of external morality, without piety, is as far from being a christian, as a shadow is from being a substance. The old hypocritical Pharisees were scrupulous observers of the rules of outward morality.

Further to mark the difference between morality and piety, I observe that:—piety is a concern between God and the soul: morality is an affair between man and his fellow-man. Piety is an inward, morality an outward work.—Piety consists in the views, feelings, and dispositions of the mind; morality is the work and labor of the hands. By acts of mere external morality we may possibly gain the good opinions of men: by piety, alone, can we gain the approbation of our own hearts. The mere moralist may gain friends, wealth, and worldly glory; and at the same time himself be miserable. The pious man, although poor, and even despised by men, can nevertheless, be happy: he has sources of abundant felicity concealed from common observation in the deep recesses of his own breast. He

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shall by no means deny either the right or power of God to give a miraculous efficacy to prayer, or to empower men to work miracles when there exists an absolute moral necessity for such a display of divine energy. In the present age of the world no such necessity seems to exist, as far as we are capable of judging. Prophecy and miracle were doubtless necessary to attest a divine revelation as well as a Saviour's mission of mercy; but these objects having been accomplished, miracles have ceased, and no one pretends to have the gift of miracles in modern times except imposters, and perhaps, also, wild *enthusiasts*, who can at any time discover a miracle where others can see nothing but natural causes and ordinary effects. Should the Deity permit the efficacy of prayer to be *such* as to produce *effects* without the use of proper means, and aside from, and independent of, natural causes, prayer might, in that case, disturb the whole economy of Providence and drive order both from the natural and moral world. Some, by their prayers, might deluge the earth with perpetual rains and floods; some would scorch it with continual droughts, and others, in their rash and imprudent zeal, would bind it in chains of eternal frost. And who would be industrious? Who would clear the forest of its sturdy growth? till the field or wield the implements of mechanism, if he could supply himself with all the conveniences of life through the efficacy of his prayers, and aside from the ordinary use of means? Who would study to improve in wisdom and virtue, if by his prayers alone he could become great and good without his own exertions? Who would be at the labor and expense of travelling into distant parts to carry the light of salvation to benighted men, if the prayers of the faithful could convert sinners and unbelievers without

the sight of heaven! The prayer of the *righteous*, however, availeth much.

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The first transgression and its punishment.

The first transgression was, doubtless, the very same, as to its nature, as that which has constituted sin in every age of the world. I consider the account of the origin of sin, given in Genesis, to be figurative. The whole subject will be understood by answering the following questions :—1. What is sin ? 2. What is the punishment of sin ?

I. What is sin ? Answer. Sin is moral evil, and consists in violation of the moral law. Of this law Christ has given a full and clear exposition as follows : “Thou shalt love the Lord thy God.....and thy neighbor as thy self.... On these two commandments hang all the law and the prophets,” Matt. xxii. 37, 40. From this explanation we learn that all the requisitions of the divine law, and all the instructions of the prophets, centre in the love of God and love of man. “Sin,” says the apostle, “is the transgression of the law.”

Sin, therefore, consists in enmity to God, or any fellow-being. This was the sin of Adam. This was the first transgression. Man became ungrateful towards his best friend and benefactor. He failed in love to his Maker, “For love,” says the apostle, “is the fulfilling of the law.” Sin was the tree that God forbid. The fruit of this tree, or consequence of sin, appears to the eye of the carnal mind.

and some have thereby been led to doubt the validity and reject the doctrine of the inspiration of the scriptures. We are, however, in hopes that no person will be disposed to become skeptical in reference to divine revelation on such grounds as this. We might with equal propriety discard all the important and useful discoveries in modern science ; all the facts which have recently been brought to light in Chemistry, Philosophy and Astronomy. These important facts and truths have always been contained in the book of nature ever since creation, yet they have been concealed from common or superficial observation, so that it has required the study and experience of several thousands of years to bring these facts to light and apply them to practical use.

It argues not against divine revelation, but altogether in favor of it, if the truths therein contained are hidden in such a manner that to discover the whole requires a long experience and careful investigation. If the foregoing suggestion is correct, it will at once be seen that the book of divine inspiration bears a strong resemblance to the "great book of nature ;" both these books must be deeply investigated before their teachings can be understood by us. If we reject the Bible because of the darkness and obscurity of its style, we ought also, if we would be consistent with ourselves, to reject the book of nature on the same account, for that is also dark and obscure. The mysteries of nature have been unveiled and brought to light, no doubt, with as great rapidity as was consistent with the good of mankind. The same is doubtless true with respect to the truths of divine inspiration. There is a proper time "for every work under the sun." The Apostle speaks of a "due time," when it shall be testified to "all" that Christ is a ransom for the "whole." Every age of the world has its appropri-

ate discoveries and improvements. That which may be for the general good, to be known in the present day, might have been inconsistent with the welfare of the human race had it been made known two thousand years ago. For example—suppose the ancient Greeks and Romans had known for a certainty of the existence of the great western continent, would it have been any benefit to them or others? Certainly not. The art of ship building was so little understood at that time that their vessels could not have crossed the wide Atlantic. At that time, also, the mariner's compass was unknown, so had the ancients known of the existence of this continent they could have transported no colonies hither. An unerring Providence presides over all events, and accomplishes all its benevolent designs in the most proper time and by the most appropriate means.—“The Lord reigns, let the earth rejoice.”

When it was demanded of Jesus why he spake to the people in parables, he intimated that it was for this purpose, “that they might see, and not perceive; that they might hear, and not understand.” The proper time had not arrived when the “mysteries of the kingdom” or truths of the gospel should be made known to them. Christ once rejoiced and thanked his Father “because he had hid these things from the wise and prudent,” for it was necessary in the divine plan “that blindness in part should happen to Israel until the fulness of the Gentiles should come in.”

The light of the gospel has always been progressive.—When it first dawned upon our benighted world at the advent of the Messiah, it shone with a very faint lustre; it was but little understood. We cannot reasonably suppose that those who embraced christianity under the preaching of the Apostles themselves, understood the gospel as perfectly as many have understood it since that time. Science had

made but little progress at the commencement of the christian era. It was an age of great ignorance and of great moral darkness. We ought to remember that although the Apostles were inspired ; yet their hearers were not. This fact will account for their imperfect knowledge of the principles of the gospel, although they heard the inspired Apostles preach. The scriptures speak of a growth in grace, and in the knowledge of our Lord Jesus Christ. There is abundant reason to believe that this GROWTH has been gradual and has been progressing ever since the christian era.

The gospel sun did not burst suddenly in meridian splendor upon the midnight darkness of Pagan and Jewish ignorance. A sudden transition from intense *darkness* to intense *light* is not consistent with the established order of nature and wise economy of Providence. Should midnight darkness, in the natural world, be *suddenly* changed to the full splendor of noon, the light might overpower our senses—dazzle our eyes, and put out the sight forever. Indulgent Providence has therefore wisely decreed that in the natural world light shall succeed darkness in a slow and gradual manner. The faint and scattered beams of light are first seen to dart along the eastern sky : directly the rays become thicker and the light stronger, till at length the refulgent face of the king of day begins to emerge slowly from behind the intervening summits, casting an oblique look across the wide landscape ; but he does not attain his greatest brilliancy until he arrives at the zenith point and pours his vertical beams directly on the earth. Just so it may be in the moral world and gospel kingdom. Had the full light of the gospel and the splendor of all revealed truth burst *suddenly* upon mankind at a time when spiritual darkness covered the earth, and “gross darkness the people,” the *understandings* of men would not have been in a situation

to receive such illumination. Hence their minds would have been dazzled and astonished, but would not have been enlightened. In compliance, therefore, with the weakness of human nature, God has wisely ordered that the increase of the knowledge of divine revelation shall be gradual, like the increasing beams and light of the morning sun.

Gospel truth, when first sown in the intellectual field, or human understanding, was aptly represented by the Saviour under the similitude of a small grain of mustard seed, or a little hidden leaven; but this seed is to grow to a wide-spreading tree, and this spiritual leaven is to work until the whole moral mass is raised into life and action through its vivifying power. Then will truth and virtue gain the final triumph.

The foregoing considerations will, perhaps, exhibit a reason why it may have been necessary that revealed truth should have first been taught in figures, symbols, parables and other dark sayings, not to be understood without much study and experience. It appears to have been really necessary in the very nature of things, that moral light should be gradually introduced into the world. It was not possible to introduce it in any other way without changing the very nature of man. A sudden change, as we have already seen, must, for what we can discover, have been attended with disastrous effects.

To us, short-sighted creatures, it may perhaps seem that the march of improvement, both in science and religion, is altogether too slow. A thousand years seems like a long and tedious period to us, but not so with God: with him a thousand years are as one day. Eternity itself stands present to his view. He surveys with a glance the immense system of things; he knows how and when to roll forward the wheels of improvement—and perfectly understands, by

the most appropriate means, how to advance the happiness of his universal empire, and display the glory of his own infinite perfections. Let mortals adore the wisdom and benevolence of Jehovah as displayed in all his wondrous works of creation, providence and grace.

It may be further remarked, that since the introduction of christianity and the circulation of the scriptures, great progress has been made in searching out the truths of inspiration. The present is a wonderful age of research and discovery. Many important discoveries have been made, and useful improvements sought out, by means of which the condition of society has been ameliorated. The study of the holy scriptures in particular, has advanced with rapid strides. Thousands of texts of holy writ are now well understood, which fifty years since were either thought to contain no meaning at all, or else were considered as being too mysterious ever to be rationally explained. A short time since, and the Bible was really a "dead letter," and a sealed book even to the christian world. Now the seals are being unloosed; the book is opening, and the heaven-honoring and man-restoring truths therein contained are rapidly unfolding to the admiring view of rejoicing millions. At present, the gospel sun seems soaring towards its meridian splendor, and the blessed light of truth has already penetrated into thousands of benighted corners, where ignorance and superstition once reigned in all their gloomy terrors.

At present, a free press and a free pulpit are pouring a flood of light upon lands which have long lain in the darkness and shadow of death. What has been done already by way of exploring the hidden wonders of revelation and the gospel, is a happy presage of what may reasonably be expected in future. In view of what has been done, the enquirer after truth has great encouragement to persevere

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II.

On the second coming of Christ, and the Judgment.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats : and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee* ? or thirsty, and gave *thee* drink ? When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was a hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

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tion of scripture is fulfilled, and they will part to meet no more !

If such a separation should ever take place, it would cause the endless woe, not only of a *part*, but also of the *whole* human race. Constituted as rational and intelligent beings *are*, and *must* be, either in this or the future world, it will be impossible for them to be happy whilst those *are* in misery for whom they have an affection. If, when we arrive on the shores of Canaan, beyond the Jordan of *death*, we there possess the principles of the gospel and spirit of Christ, we shall not only have an affection for those who in *time* were connected to us by the ties of relationship, but for every creature of *God*, even for those who were once our bitterest enemies. How then do we expect to be perfectly happy whilst we are sensible that even *ONE* solitary soul is suffering in hopeless agony ?

It is high time that an explanation of scripture was abandoned which involves such **TREMENDOUS** consequences : which would drive happiness from heaven, and fill the universe with misery. But to attend to our subject. We have already admitted that the portion of scripture which we have under consideration gives an account of a *judgment!* and we are willing to go further, and say that it gives an account of the "last judgment;" although we are not willing to admit that it gives an account of a judgment in a *future* state of existence ; yet, in *one* sense of the phrase, "last judgment," it doubtless gives an account of a judgment of that description. It is an account of the "last judgment," concerning which Christ and the Apostles never gave any particular description. The paragraph which we *have under consideration* mentions a great variety of *circumstances*, but to give a particular explanation of each would exceed our present limits ; we think also, that the

whole subject may be understood without such lengthy comments. We shall, therefore, cut short the work by taking a more direct course in coming at the true sense of this portion of scripture ; and instead of taking up time in explaining the numerous circumstances, shall confine ourselves mostly to one POINT : that point is the main point, and the most important point which attaches to this subject, or is alluded to in this paragraph. Now what is that essential point ? Answer. It is the TIME—the TIME when all these various circumstances were to be fulfilled. If we are able to ascertain the TIME, all the other circumstances will of course be considered as of secondary importance. The TIME is the principal thing to be considered. The advocates of endless misery say that the *time* is yet future. We shall see in the sequel whether that statement is correct.

The time is designated in the first verse of the paragraph, which commences with the adverb of time, “when,” which alludes to some time *particularly* specified. Let us particularly notice the first *verse* of the paragraph—it reads thus : “When the Son of *man* shall come in the glory of his father, and all the *holy angels* with him, THEN shall he sit upon the throne of his glory : and then shall all nations be gathered before him, and then shall the separation take place between them ; and at that time it shall be said to the sheep, “come ye blessed,” and to the goats, “depart ye cursed ;” and then shall “these go away into everlasting punishment,” and “the righteous into life eternal.” ALL these circumstances were to take place “when the Son of man shall come in his glory” with his “Angels.”

Having thus introduced the subject, all that remains for us to do, in order to understand the same, is to ascertain the TIME when the son of man was to come in the manner above specified, i. e. “in his glory, power,” &c. This is

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generation shall not pass till all these things be done." What things, we ask? Answer. The things just mentioned by him, viz :—The coming of the Son of man in "power and great glory;" the coming of his angels with "a great sound of a trumpet." We quote this quotation without comment, and introduce the next to another in the 13th chapter of Mark, from the 1st to the 30th verse, where we find the same language as is quoted, except the word done is used in the last verse instead of the word fulfilled, as in our first quotation. The word "coming" is spoken of in the 8th chapter of Mark, 1st verse—read in connection with the first verse of the 9th chapter, to which the reader would do well to turn.—Mark ix. 26, 27, reads as follows :—"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall *come* in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing *here* which shall not taste of death till they see the kingdom of God." Upon these passages I make no remark; but invite the reader's very particular attention to Matthew xvi. 27, 28, which reads as follows :—"For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. At present I offer no comment on these passages, except to observe that the phrase, "taste of death," is a Jewish expression, which simply signifies dying. Christ "tasted death" for us, i. e. died for us.

We now bring up our last quotation, but before we introduce it, shall express, in plain words, our opinion as to the nature of the judgment of which the last paragraph of

the 25th chapter of Matthew gives an account. We therefore state, that the aforesaid portion of scripture gives a figurative account of God's judgment on the Jewish nation, which was executed about forty-three years after the close of Christ's ministry in the flesh. It was a national judgment; was accomplished by means of Titus and the Roman armies—the sword, pestilence and famine. The Romans came and besieged Jerusalem, overthrew her walls, demolished the temple, slew multitudes of the stubborn unbelieving Jews—carried away great numbers of them into captivity, and put an end to the polity and national existence of the chosen people. In the paragraph under consideration, Christ predicted this judgment, and in strong terms set forth the base and uncharitable spirit of the unbelieving Jews, and the severe sufferings or judgment that was then near at hand, and which was to sweep that stiff-necked and bigoted race as with the besom of destruction.—Christ's second coming was an event that took place at the time of this judgment on the Jews, forty-three years after his crucifixion. Thus you have our opinion of Christ's second coming, and the judgment which was to take place at the time of that event. Our last quotation is in the 21st chapter of Luke, commencing at the 5th verse, and by the time we have recited a few verses the reader will be able to judge as to the correctness of the *opinion* we have stated. As we recite our last quotation we shall offer brief explanatory remarks as we pass along.

It appears that Christ and his disciples, on a certain occasion, stood in some place where they had a fair prospect of the temple of Solomon on Mount Moriah. Some one of them addressing Jesus, said, behold the temple! (or words to that import) see what a glorious and beautiful building! Upon this Christ went immediately on to make remarks

upon the temple, and upon other subjects connected with its impending overthrow. But we will quote the language as it reads, commencing at the 5th verse :—"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?"

Explanatory remarks on the passages above quoted. In these passages no one will doubt but that Christ foretold the *literal* destruction of the temple of Jerusalem. He next proceeds to tell the *signs* and circumstances connected with that event; or in other words, we might say that Christ goes on to predict circumstances that he foresaw would take place at the time, or immediately previous to the time, of the destruction of Jerusalem and dispersion of the Jews. Verse 8th, Christ proceeds to caution his disciples against false pretenders to the Messiahship that were to spring up previous to the destruction of the temple :—"Many shall come in my name, saying, 'I am Christ,' 'and the time draweth near,'—'ye shall hear of wars'—'be not terrified'—'these things must first come to pass'—'nation shall rise against nation,' and kingdom against kingdom,' 'and great earthquakes shall be in divers places, and famines and pestilence.'"

Remarks.—These were the signs that Christ declared should be witnessed before the desolation of Jerusalem.—Josephus, and other profane historians, inform us that such circumstances *did* take place previous to that calamitous event.

Christ goes on from the 12th to the 20th verses of the chapter to notify his disciples that they should have severe persecutions from the Jews about that time; but at verse 18th he informs his FOLLOWERS, for their encouragement, as follows:—"There shall not a hair of YOUR head perish." Upon this we remark: that history does not inform us that any of Christ's disciples lost their lives in the destruction of Jerusalem—for they obeyed the warning of Christ, and escaped out of Judea. In verse 20th Christ goes on further to say: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh:" "Then let them that are in JUDEA flee to the mountains."

Remark.—The sense of the above cited declarations of Christ seems to be this: The disciples were to watch "the signs of the times," and when they saw the city of Jerusalem actually besieged by Titus and the Roman armies, they were to escape for "their lives" out of Judea to the mountainous region which lies back of it: by so doing they would escape the horrible distress and famine that Christ foresaw would come upon the obstinate unbelieving Jews, when their capital city should be besieged and demolished by the Roman power.

Christ then states, verses 22d, 24th, &c. as follows:—"These be the days of VENGEANCE! and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles: and THEN (at that time) shall they see the Son of man coming in a cloud with power and great glory: and when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." Christ concludes the whole of this statement of facts by saying, "This generation shall not PASS AWAY till all be fulfilled."

Remark.—From the passages last quoted it is perfectly evident that when Jerusalem was “compassed with armies,” and the unbelieving Jews were slain by the sword of the Gentiles, or led away into captivity by them, **THEN** was the very **TIME** when the Son of man came in the clouds of heaven with power and great glory. And it is, furthermore, *evident* that all these circumstances were to have their fulfillment before the generation to whom Christ addressed himself should pass off the stage of life. A generation is supposed to continue from thirty to an hundred years. Jerusalem was overthrown by the Romans about forty or fifty years after Christ predicted its downfall, and hence it was during that “generation,” and during the lifetime of some persons to whom he addressed himself eighteen hundred years ago. Christ said that they should be carried away captive to “all nations.” The phrase “all nations” evidently means nothing more than the nations composing the Roman empire, and which is styled “all the world” in Luke, 2d chapter, verse 1st. This is what is meant by the “all nations” in the portion of scripture which we have under examination: “Before him shall be gathered all nations:” see Matthew xxv. 32.

We have now exhibited the most important of those passages which serve to illustrate the subject of the second coming of Christ, and the great *national judgment* which was to take place simultaneously, and of which the last paragraph of the 25th chapter of Matthew gives a *figurative* account.

In view of all the quotations adduced, what inference shall we draw as to the “**TIME**” of Christ’s second coming, and the judgment? What inference! What inference *would you draw should you hear a prophet in the present day make just such declarations in reference to some dread-*

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will they go off and make such report as they do? Christ, eighteen hundred years ago, told the people over and over again that this "generation shall not pass," and "*this* generation shall not pass AWAY;" "and there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." After hearing such words from Christ, they still persist in spreading the report that the second coming of Christ has not as yet taken place, although generation after generation has "passed away" and has gone down the dark current of time, and every soul *then* alive has tasted death more than sixteen hundred years since. Can such men be honest while they make such a report, and still profess to believe that Christ was a true teacher and prophet? Yes, they may be honest, and yet much in the dark. Let us judge of their course with as much charity as the nature of the case will admit.—Three questions now arise in reference to the subject of Christ's second coming.

First Question. How or in what manner did Christ come at the destruction of the temple and dispersion of the Jews? What manner! Every quotation we have introduced tells the manner in which he would come at that time; and yet is there any misunderstanding on that point? Look at the quotations again, and take notice what they say as to the manner of his coming at the overthrow of the temple: Coming in his "glory"—coming in his "power"—coming with his "angels"—"coming in his kingdom." Here you discover the manner of his second coming. At his second coming he did not make a personal bodily appearance so as to be seen by the natural eyes of men. No.—He was seen at that coming with moral or spiritual eyes; *not natural*. His second coming was spiritual. He came *at the overthrow of the temple, &c.* in his "glory," which is

the gospel ; he came with his "power," i. e. the power of his truth ; he came with his "angels," i. e. the Apostles or ministers ; he came in his kingdom, i. e. the gospel or new dispensation. The "trumpet" was the trumpet of salvation, blown by the "Angels," or ministers of the word.

Second Question. Why did Christ declare that his second coming should take place at the particular time when the temple should be demolished and the nation dispersed ? Answer. The old dispensation of Moses, and the priesthood of Aaron, continued virtually in force as long as the temple stood ; but when the temple was thrown down so that one stone was not left upon another, and when the whole Jewish nation was broken up and dispersed, *then* the priesthood of Aaron came to a virtual termination : the old Mosaic kingdom or dispensation was then removed out of the way. Christ, therefore, very properly represents as though he would then come in his kingdom and establish it upon the ruins of the old dispensation. This exhibits a sufficient reason why his second coming was to take place at that particular time rather than any other time.

Third Question. If Christ's second coming took place at the time when the old dispensation closed, are we to expect the coming of Christ at any future period ? Answer. Yes, we are to expect that he will come in future. His second coming, which commenced at the time of the destruction of the temple, is not yet finished. Spiritually, he came *then* in the same sense he is *now* coming, and will continue to come until his whole mediatorial work is completed, when the Mediator shall resign the badges of his office to the Father, deliver up the kingdom, and God be all in all : See 1st Cor. 15th chapter. Hence the believer *may still*, with propriety, pray as the disciples did eighteen

hundred years since : "Thy kingdom come," even so come quickly, Lord Jesus."

We will here add a brief statement as to what may be understood by the various expressions found in the last paragraph of the 25th chapter of Matthew—expressions used in describing Christ's second coming and God's judgment on the Jewish nation.

1. The coming of Christ at that time. A spiritual coming, as before shown.

2. The glory in which he was to come. His glory was the gospel, styled by the Apostle "the glorious gospel of the blessed God."

3. The holy Angels which were to accompany him at his coming. Messengers or ministers of Christ and of God.

4. The throne of his glory. An expression denoting the high exaltation of Christ as having authority given him to execute judgment and to reign.

5. The gathering of all nations before him. The nations composing the Roman empire assembled at the destruction of Jerusalem.

6. The separation which then took place. This separation was made between the *believing* and *unbelieving* Jews, denoted by the figure of sheep and goats.

7. Right hand and left. Signifies justification and condemnation. It has allusion to an ancient custom in civil courts, of placing those persons acquitted on the right, and those condemned on the left hand of the judge. The Jews were condemned, and believers justified, and saved from famine, &c. &c.

8. The kingdom prepared for the sheep or believers.—The gospel kingdom into which believers entered when it was established after the removal of the old dispensation.

the gospel ; he came with his "power," i. e. the power of his truth ; he came with his "angels," i. e. the Apostles or ministers ; he came in his kingdom, i. e. the gospel or new dispensation. The "trumpet" was the trumpet of salvation, blown by the "Angels," or ministers of the word.

Second Question. Why did Christ declare that his second coming should take place at the particular time when the temple should be demolished and the nation dispersed ?

Answer. The old dispensation of Moses, and the priesthood of Aaron, continued virtually in force as long as the temple stood ; but when the temple was thrown down so that one stone was not left upon another, and when the whole Jewish nation was broken up and dispersed, *then* the priesthood of Aaron came to a virtual termination : the old Mosaic kingdom or dispensation was then removed out of the way. Christ, therefore, very properly represents as though he would then come in his kingdom and establish it upon the ruins of the old dispensation. This exhibits a sufficient reason why his second coming was to take place at that particular time rather than any other time.

Third Question. If Christ's second coming took place at the time when the old dispensation closed, are we to expect the coming of Christ at any future period ? **Answer.** Yes, we are to expect that he will come in future. His second coming, which commenced at the time of the destruction of the temple, is not yet finished. Spiritually, he came *then* in the same sense he is *now* coming, and will continue to come until his whole mediatorial work is completed, when the Mediator shall resign the badges of his office to the Father, deliver up the kingdom, and God *be all in all* : See 1st Cor. 15th chapter. Hence the believer *may still*, with propriety, pray as the disciples did eighteen

GENERAL VIEW OF THE APOCALYPSE.

An opinion concerning the nature and design of the Apocalypse, or Revelations.

The revelation of St. John contains a highly figurative and a sort of prophetic history of events relating to the church or visible kingdom of Christ, from its commencement to its final consummation, which will result in the overthrow of vice and error—the grand triumph of truth, and the moral subjugation of all things to the reign of the Messiah.

Rules for understanding figurative language, used in the Book of Revelations.

1. Angel and Angels. By these terms, as used in *this* book, we are not to understand celestial beings in the world of spirits. Doubtless, *such* beings exist, but the Revelator does not use the terms generally, if ever, in reference to them. Angels, messenger, and minister are words of the same import : any minister or agent by means of which the Almighty executes his purposes, either of wrath or of grace, may properly be styled an Angel. The sword, pestilence and famine are Angels of wrath, sometimes sent to chastise perverse nations or individuals. Such Angels of vengeance were sent to scourge the Jews at the time of their dispersion, about eighty years after the birth of Christ. Men are frequently styled angels. Such were doubtless those angels of the seven churches to whom John was directed by

the spirit to write. These angels were merely the preachers who ministered in those churches.

2. Heaven. This word denotes the visible kingdom of Christ or the christian world. Before the middle wall between Jew and Gentile was broken down, the word heaven was sometimes used to denote the land of Judea only : See Matthew xxiv. 31. This heaven is considered as being high, because spiritual subjects are above those merely natural. In the Evangelists, the phrase "kingdom of heaven," and "kingdom of God" may be understood in a similar way as the word heaven in the revelations ; Christ's kingdom, or the church.

3. The voices, trumpets, thunders, &c.* heard in and from heaven. These are the calls and proclamations from the visible church of Christ.

4. The book in the right hand of him that sat upon the throne. This represents the divine purposes.

5. Seals. That which holds or sanctions the miracles of divine truth. Christ opened the book and unloosed the seals, i. e. he, by his advent, life, doctrines, miracles, death and resurrection made known the purpose of God concerning the final destiny of man.

6. The wonders witnessed upon the opening of the seals and sounding of the trumpets. Astonishing changes and commotions among men ; strange events.

7. The temple of God. The true church of Christ.

8. Doors in heaven. Entrance of Christ's visible church.

9. Elders, seats, and thrones in heaven. Stations and dignitaries in the church.

10. The four beasts or living creatures. Distinguished reformers or dignitaries in the church ; Evangelists.

11. Silence in heaven. A time of peace in the church.

12. The great day of his wrath. A time of great calamity ; the destruction of Jerusalem.
13. Mighty Angels. Eminent reformers and preachers of the gospel.
14. Sickles. Severe judgments ; truth.
15. 'City of Babylon. Anti-Christ's kingdom, or the church in an apostate state.
16. Beast and false Prophet. The Pagan and Mahomedan power.
17. Key. Knowledge and authority.
18. Bottomless Pit. A moral, and not literal, pit ; the dark state of vice and error ; also, oblivion or a forgotten state.
19. Smoke of the Pit. Confusion and trouble on account of sin or unbelief.
20. Locusts. Soldiers and armies, especially those employed in ecclesiastical wars.
21. The two witnesses. The law and gospel.
22. The declaration of the Angel, Rev. x. 6, that there should be time no longer. The annunciation of the close of the old or law dispensation.
23. The beast that rose out of the sea and the earth : Rev. 13th chapter. Ecclesiastical and civil tyrants.
24. The Lamb and his company. Christ and his truly lightened followers : Rev. chapter 14.
25. Vials of wrath. Divine judgments and dispensations.
26. Linen and white raiment. Truth and righteousness.
27. The judgment of the dead, small and great : Rev. chapter 20th. These were the morally dead ; those dead in sin, idolatry, or unbelief. At the time of the destruction of Jerusalem, Christ came in his glory, ascended his throne,

the spirit to write. These angels were merely the preachers who ministered in those churches.

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have only given ground inch by inch, being compelled to retreat at the point of the sword of the spirit.

5. The text says that the Dragon and his angels fought but prevailed not, neither was their place found any more in heaven.

This alludes to the time so often spoken of by the inspired writers, when truth shall at last be victorious, error, in all its protean forms, be finally expelled from the moral field by the combined powers of scripture and reason; then will the white flag of universal peace be reared high, and the war be closed with shouts of immortal triumph!

A short preparation for theological debate, consisting of various reasonings ~~and arguments~~ against the doctrine of endless misery.

The doctrine of endless misery,

1. Charges God with cruelty, because he created souls with a *certain* knowledge that they would suffer endless woe.

2. If God did not know the final fate of a soul from all past eternity, then he is not omniscient, and must have created countless millions of souls at a *hazard* or *risk*, not knowing at the same time what would become of them!

The last supposition,

3. Charges God with a want of wisdom. It is presumptuous folly, in any being, to commence a piece of work without first calculating the cost : See Luke xiv. 28.

4. If any shall be irrecoverably lost they must be those whom the Almighty either cannot or will not save. To say that he *cannot*, denies his infinite power ; to say he can, but *will* not, denies his infinite benevolence.

5. If Jehovah designs to save all his creatures finally from misery, and fails to accomplish his benevolent design by means of contingencies which he could not foresee or prevent, then he must be disappointed, and of course, miserable.

6. If God has given men an *agency*, by means of which they will make *themselves* endlessly miserable, this directly charges the Deity with being the procuring cause of their *final misery*, for if he had not given them such agency they *would not have become thus* miserable.

7. If God has given an agency to *man* which he cannot control and overrule for universal good, then he has created an unmanageable power *superior* to his own, and which may in the end snatch the sceptre of power and dominion from the hand of the king of kings.

8. Endless suffering can answer no end that is worthy of a wise moral governor, or of a God of infinite goodness. It can be only revenge.

9. Endless misery does not reform the sinner, but fixes him in a state in which he will be continually becoming more sinful.

10. Endless misery is not necessary for an example to others. Do holy Angels need such example? Do the spirits of just men made perfect require such example to keep them in subjection? If the inhabitants of heaven need such examples before them, they are worse than men are in this world, for sinners need no such spectacle of suffering before their eyes in this state of being, for if they had needed such example, God would have given it to them; but he has not.

11. Endless suffering is not necessary to keep the sinner from sinning; it would, on the contrary, keep him in sin to endless ages. A God of infinite benevolence, wisdom and power, will not inflict suffering on his creatures that can do no good to any being in heaven, earth or hell!!

12. God, from eternity, knew what use men would make of the agency which he had given them. Jehovah cannot be mistaken; with him there are no contingencies—that which is known to God is as certain to take place as though it was decreed. Example: A father gives a loaded pistol to his child, telling him to discharge the same at a wild beast, but knows at the same time that his child will carelessly destroy himself with the weapon. Who, in this case, is the real murderer?

13. The doctrine of endless suffering charges God with partiality ! If infants and idiots, dying in such a state, are finally saved, and *any* adults are finally lost, then God is partial towards such infants and idiots, and it is a glorious and happy thing to die in infancy, or to be born an idiot.

14. If infants, &c. are saved, and adults lost, then it appears that God will save a *part* of the human race *on certain conditions*, and the other part *without any conditions*. According to this plan of salvation, infants, dying in infancy, and all idiots, are an *elect, favorite and chosen* number. Let those who advocate this partial scheme of salvation, never again be heard to find fault with the doctrine of eternal election and reprobation : one of these systems is as deep in the mud as the other is in the mire : they both represent God as being infinitely partial as well as infinitely malicious.

15. If God ever inflicts endless suffering on any of his creatures, he is partial in another point of view, viz. by giving some a better opportunity than others to escape such suffering. Example : two irreligious young men of the same ages and character, one is killed suddenly at the age of twenty-five, and goes to final misery ; the other lives fifty years longer, hears five thousand sermons, and at last, one day previous to death, is persuaded to repent, and finally gets to final happiness. Which had the best opportunity ?

16. Endless punishment will never satisfy the Divine law, viz : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength ; thou shalt love thy neighbor as thyself : On these two commandments hang all the law and the prophets : Matthew xxii. 37, 40.

This law is binding on all intelligences, and hence can never be fulfilled until all obey it ; but the law must be ful-

filled! Christ says, Matthew v. 18, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." In order to be endlessly miserable men must to all eternity break this law. When they fulfill the law they will cease to be miserable.

17. Endless punishment will never satisfy divine justice; hence justice does not require such punishment.—Should sinners suffer millions of ages, justice will be no nearer satisfied than at the commencement.

18. Endless woe is opposed to the nature of God's infinite love. God loves sinners with a love that is,

1st. Uncaused, without beginning. 2d. Impartial. 3d. Immutable. 4th. Eternal. Love always consults the ultimate good or happiness of the object on which it is placed. "Love worketh no ill."

19. Endless punishment is not necessary to maintain the Divine government. To admit that such misery is necessary for *such purpose*, we must allow that the *divine* government stands in danger of being overthrown, and would be overthrown were it not for such misery.

20. The endless misery of a part of the human race would cause the endless misery of the whole; hence it would destroy heaven, turn heaven into a hell, and curtain the celestial mansions with the dark badges of eternal sorrow.—We must, hence, give up the doctrine of endless woe, or else all hopes of heaven.

21. Endless punishment is an *infinite* punishment, which is an infinite suffering for a finite offence or sin. Sin is finite: 1st. Because the law which man violates is finite; if infinite, it would be above his capacity. 2d. An infinite law could not be broken except by an infinite being. 3d. *The powers and capacities of men are finite, i. e. limited.*

4th. The agency of men is finite in its nature and of course in its consequences.

22. Man has no agency. 1st. To overthrow the purposes or designs of the Almighty. 2d. To act independent of God, or do any thing that God does not enable him to do. 3d. To act without a motive strong enough to induce him to act. But 4th. Man has agency to act when a motive is placed before him sufficiently powerful to induce him to act. 5th. Man has no agency to love that which appears to him disagreeable: Or, 6th. To hate what seems desirable: Or, 7th. To believe without evidence: Or, 8th. Not to believe when sufficient evidence is presented to the mind. 9th. He certainly has no agency to raise himself to immortality or eternal life!

23. The doctrine of endless punishment is a flat denial of the *scripture* doctrine of rewards and punishments. "The righteous shall be recompensed." "The wicked shall not be unpunished." Prov. xi. 21, 41. But if punishment is endless, when will the time arrive when it can be said, that the wicked have been punished or recompensed.

24. If punishment is endless, it can never be inflicted! It will be always *inflicting*, but never *inflicted*. Of what use to preach a punishment that never can be inflicted? Or to believe in such a punishment.

25. Endless misery *makes all punishment alike*, as to every thing essential, i. e. alike in duration. Thus the juvenile sinner, who has committed one sin *only*, will be punished as long as the hardened sinner, who has committed ten thousand crimes of the blackest hue! This breaks down all proportion in crime, and overthrows the scriptural and reasonable doctrine of rewards and punishment, according to deeds.

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32. The doctrine of endless punishment teaches that sinners may, by repentance or other means, escape the just recompense of their evil deeds ; hence, contradicts the scriptures and encourages men in the commission of sin : See Rev. xi. 21—Exodus xxxiv. 7—Gal. vi. 8, &c.

33. Christ directed his disciples to search the scriptures in order to learn his doctrine : John v. 39. The scriptures, to which he referred, was the old testament, hence the old testament is the only dictionary in which to discover the meaning of the various terms made use of in the new.

34. The rewards and punishments of the old testament are evidently temporal, and if endless punishment was brought to light and taught by the gospel, then four thousand years elapsed before endless punishment was threatened—so that none will be endlessly miserable except those who have been born since the introduction of the *better* covenant, and *new* and more *glorious* dispensation of the gospel of salvation.

35. God wills and purposes the final holiness and happiness of all men ; but if a part of the human race is finally lost, the purpose of God will be frustrated : See Eph. viii. 9.

36. If any are irrecoverably lost, the mission of Christ will fail of being accomplished. Christ came to save the world—to seek and save the lost : Luke xix. 10—John iii. 17.

37. Every righteous or good man prays for the final holiness and happiness of all men—it was also the prayer of the Saviour ; but if a part are endlessly miserable, God will not answer the prayers either of Christ or any righteous soul that ever existed. That he will, however, answer these benevolent prayers or desires, is evident from John xii. 4—Psalms cxlv. 16—Prov. x. 24—Prov. xi. 23.

38. If a part of mankind are endlessly miserable the inhabitants of heaven must rejoice in the hopeless misery of their fellow-beings. According to this the spirit of heaven is what we in this world call *cruelty*; hence, the most hardened and cruel people among us possess, in the highest degree, the temper of heaven!

39. If good men in this world *desire* that all men may become holy and happy, will they not have the same desire in heaven? and if they do, can they be happy while others are miserable?

40. The endless misery of a part of mankind would drive mercy and happiness from the eternal mansions—defeat the object of the Saviour's mission—cast immortal dishonor on the character of God, and on the Divine government—cut off the desire of Christ and all the faithful—tear the crown of victory from the temple of the son of God, and place it on that of the adversary. It would perpetuate the reign of sin as long as Jehovah sits on his throne, and fill the vast empire of the Almighty with the wailings of immortal woe!

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Psalm li. 3 : For I acknowledge my transgressions, and my sin is ever before me.

Luke xv. 31 : And he said unto him, Son, thou art ever with me ; and all that I have is thine.

John viii. 35 : The servant abideth not in the house forever, but the Son abideth ever.

Psalm xxii. 26 : Your heart shall live forever.

Psalm xxiii. 6 : Surely goodness and mercy shall follow me all the days of my life, and I will dwell in thy house forever.

Psalm xxxvii. 18 : The Lord knoweth the days of the upright : and their inheritance shall be forever.

Psalm xxxvii. 29 : The righteous shall inherit the land, and dwell therein forever.

Psalm lxi. 4 : I will dwell in thy tabernacle forever.

Psalm lxxxi. 15 : But their time should have endured forever.

Psalm cxxxii. 14 : Zion is my rest forever : here will I dwell, for I have desired it.

Eccl. i. 4 : One generation passeth away, and another cometh ; but the earth endureth forever.

John vi. 51 : If any man eat of this bread, he shall live forever.

Isa. xxxiv. 10 : It shall not be quenched night nor day ; the smoke thereof shall go up forever : from generation to generation it shall be waste ; none shall pass through it forever and ever.

Jonah ii. 6 : I went down to the bottoms of the mountains ; the earth with her bars was about me forever.

Philemon, verse 15 : For perhaps he therefore departed for a season, that thou shouldst receive him forever,

4th. FIRE—BRIMSTONE—UNQUENCHABLE.

Gen. xix. 24 : Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. See Psalm xi. 6.

Job xxvi. 10 : He hath compassed the waters with bounds, until the day and night come to an end.

Isaiah xxxiv. 10 : It shall not be quenched night nor day ; the smoke thereof shall go up forever.

Isaiah lxvi. 24 : And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring to all flesh : Mark ix. 44—Jeremiah vii. 20, fire not quenched.

Isaiah ix. 18 : For wickedness burneth as fire ; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire : no man shall spare his brother.

FURNACE.

Isaiah xxxi. 9 : And his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

Jeremiah xxiii. 29 : Is not my word like as a fire ? saith the Lord.

Malachi iii. 2 : He shall be as a refiner's fire.

Heb. ii. 29 : Our God is a consuming fire.

5th. HELL—TOPHET.

Isaiah xxx. 33 : For Tophet is ordained of old ; yea, for *the king it is prepared* ; he hath made it deep and large : the

pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it.

Jeremiah vii. 31, 32 : And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire ; which I commanded them not, neither came it into my heart.

Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter : for they shall bury in Tophet, till there be no place.

Deut. xxxii. 22 : A fire is kindled in mine anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

2d of Samuel, xxii. 6 : The sorrows of hell compassed me about.

Acts ii. 27 : Because thou wilt not leave my soul in hell ; neither wilt thou suffer thy holy one to see corruption.

Psalm lxxxvi. 13 : For great is thy mercy towards me : and thou has delivered my soul from the lowest hell.

Psalm cxvi. 3 : The pains of hell gat hold upon me.

Proverbs ix. 18 : Her guests are in the depths of hell.

Proverbs xv. 24 : The way of life is above to the wise, that he may depart from hell beneath.

Proverbs xxiii. 14 : Thou shalt beat him with a rod, and shalt deliver his soul from hell.

Isaiah xxviii. 15 : Because ye have said, we have made a covenant with death, and with hell are we at agreement ; when the overflowing scourge shall pass through, it shall not come unto us.

Amos ix. 2 : Though they dig into hell, thence shall my hand take them.

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of Tim. v. 11, 12 : But the younger widows refuse : when they have begun to wax wanton against Christ, will marry ; having damnation, because they have cast eir first faith.

Peter, ii. 3 : Whose judgment now of a long time reth not, and their damnation slumbereth not.

rk xvi. 16 : He that believeth not shall be damned.

7th. DEVILS—DEVIL.

threw iv. 1 : Then was Jesus led up of the spirit into lderness to be tempted of the devil.

b. iv. 15 : But was in all points tempted like as we et without sin.

es i. 14 : But every man is tempted when he is drawn by his own lust, and enticed. Lust conceived brought sin.

n vi. 70 : Have not I chosen you twelve, and one of a devil.

v. ii. 10 : Behold the devil shall cast some of you into that ye may be tried.

of Peter, v. 8 : Be sober, be vigilant ; because your sary, the devil, goeth about like a roaring lion, seek- hom he may devour.

riticus xvii. 7 : And they shall no more offer their ices to devils, after whom they have gone a whoring.

it. xxxii. 17 : They sacrificed unto devils, not to God ; ls whom they knew not, to *new* gods that came *newly* om your fathers feared not.

Chron. xi. 15 : And he ordained him priests for the places, and for the devils, and for the calves which he made. Jeroboam's wicked work.

Cor. viii. 4 : We know that an idol is nothing in the

Luke x. 17, 18 : Lord, even the devils are subject to us through thy name. And he said unto them, I behold Satan as lightning fall from heaven.

Matthew viii. 31 : So the devils besought him, saying, if thou cast us out, suffer us to go away into the herd of swine. See Luke viii. 27.

Mark xvi. 9 : Mary Magdalene, out of whom he had cast seven devils. Evil spirits.

8th. SATAN.

1st Chron. xxi. 1 : And Satan stood up against Israel, and provoked David to number Israel.

Job i. 6 : Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

Satan is said to have bound the woman eighteen years.— Christ called the apostle Peter, Satan : Matthew xvi. 33.— One possessed of devils is expressly said to be lunatic ; another dumb, &c. &c.

The terms devil and Satan literally signify an enemy or adversary, and was by the Jews applied, 1st, to bad men. 2d, to unusual or malignant disorders. 3d, to false principles. 4th, to wicked dispositions of mind. 5th, the carnal mind, the great tempter to sin, personified.

Original words translated :—Sitnah, Satan ; Diabolos, devil ; Demonia, devils ; and demon, devil ; demons, believed by the Jews to be deified dead men, good and evil.

9th. JUDGE—JUDGMENT—JUDGING—JUDGETH.

Gen. xviii. 25 : Shall not the judge of all the earth do *right*.

Isaiah xxxiii. 22 : For the Lord is our judge, the Lord is *our lawgiver*.

Psalm lxxviii. 5 : A Father of the fatherless, and a judge of the widows, is God in his holy habitation.

Psalm lxxv. 7 : But God is the judge : he putteth down one and setteth up another.

Psalm l. 6 : And the heavens shall declare his righteousness, for God is judge himself.

James v. 9 : The judge standeth before the door.

Gen. xvi. 5 : The Lord judgeth between me and thee.

Psalm vii. 8 : The Lord shall judge the people : judge me, O Lord.

Psalm vii. 9 : O let the wickedness of the wicked come to an end. David's prayer for the destruction of sin.

Psalm vii. 11 : God judgeth the righteous, and God is angry with the wicked every day.

John v. 30, 45 : I can of mine own self do nothing ; as I hear, I judge : and my judgment is just ; because I seek not mine own will. Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom you trust.

1st Cor. iv. 5 : Judge nothing before the time, until the Lord come. See Matthew xvi. 27, 28.

1st Cor. iv. 3, 4 : But with me it is a very small thing that I should be judged of you, or of man's judgment : but he that judgeth me is the Lord.

Psalm lxxiii. 11 : Verily there is a reward for the righteous : verily he is a God that judgeth in the earth.

John v. 22 : For the Father judgeth no man ; but hath committed all judgment unto the Son.

Deut. xxxii. 4 : He is the rock, his work is perfect : for all his ways are judgment : a God of truth.

Isaiah xlii. 1 : Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.

Luke x. 17, 18 : Lord, even the devils are subject to us through thy name. And he said unto them, I behold Satan as lightning fall from heaven.

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Isaiah xlii. 1 : Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.

Jude 18 : They told you there should be mockers in the last time. [Just before the close of the law dispensation.]

13th. RISING UP IN THE DAY OF JUDGMENT.

Matthew xii. 42 : The queen of the south shall rise up in the judgment with this generation, and shall condemn it. Explained by Hebrews xi. 4 : By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

Genesis iv. 10 : The voice of thy brother's blood crieth unto me from the ground.

14th. PRESENCE OF THE LORD.

Genesis iv. 16 : And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

Genesis iii. 8 : And Adam and his wife hid themselves from the presence of the Lord among the trees of the garden.

Job i. 12 : So Satan went forth from the presence of the Lord. Job ii. 7 ; Psalm cxiv. 7 ; Jeremiah iv. 26.

Jonah i. 3 : But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa.

Jonah i. 10 : Then were the men exceedingly afraid, and said unto him, Why hast thou done this ? For the men knew that he fled from the presence of the Lord, because he had told them. Zephaniah i. 7.

Psalm xvi. 11 : In thy presence is fullness of joy.

2d Chron. vi. 2 : But I have built a house of habitation for thee, and a place for thy dwelling forever. The glory of the Lord had filled the house of the Lord.

15th. HEAVEN—KINGDOM OF HEAVEN—KINGDOM OF GOD.

Matthew iv. 17 : Repent for the kingdom of heaven is at hand.

Luke vi. 20 : Blessed be ye poor, for yours is the kingdom.

Luke xvii. 20 Kingdom cometh not with observation.

Romans xiv. 17 : The kingdom, not meat and drink, but righteousness.

NEW BIRTH.

John i. 13 : To as many as received him, &c.

1st John, v. 1 : Whosoever, &c.

1st John, iv. 7 : He that loveth is born of God.

16th. FORGIVENESS AND PUNISHMENT.

Isaiah xl. 2 : Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins.

Exodus xxxiv. 6, 7 : The Lord God, merciful and gracious, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

Psalms xcix. 8 : Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

17th. PUNISHMENT OF SIN.

Genesis iv. 12 : A fugitive and a vagabond (Cain) shalt thou be in the earth.

Prov. xiii. 15 : The way of the transgressor is hard.

Isaiah lvii. 20, 21 : The wicked are like the troubled sea when it cannot rest. There is no peace to the wicked.

Romans ii. 6 : Who will render to every man according to his deeds.

Col. iii. 25 : But he that doeth wrong shall receive *for* the wrong he hath done.

Prov. xxviii. 1 : The wicked flee, &c.

Romans vi. 23 : The wages of sin is death.

Gal. vi. 8 : But he that soweth to his flesh shall of the flesh reap corruption.

18th. REWARD OF OBEDIENCE.

Psalms i. 1 : Blessed is the man that walketh not in the council of the ungodly.

Prov. iii. 17 : Her ways are ways of pleasantness, and all her paths are peace.

Prov. xi. 31 : Behold the righteous shall be recompensed in the earth.

Matthew xi. 30 : My yoke is easy and my burden is light.

James i. 25 : But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

1st Timothy, iv. 10 : Who is the Saviour of all men, especially those that believe.

Psalms xix. 11 : In keeping of them there is great reward.

19th. PUNISHMENT LIMITED.

Samuel iii. 32, 33 : But tho' he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men.

Hebrew xii. 6 : Whom the Lord loveth he chasteneth, and scourgeth every son he receiveth.

Psalms cxix. 67 : Before I was afflicted I went astray; but now have I kept thy word.

20th. TEXTS IN FAVOR OF UNIVERSAL HOLINESS AND HAPPINESS.

1st Cor. xv. 22 : For as in Adam all die, even so in Christ shall all be made alive.

1st Cor. xv. 26 : The last enemy that shall be destroyed is death.

1st Cor. xv. 42, 43 : So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption ; it is sown in dishonor, it is raised in glory.

1st Cor. xv. 49 : As we have borne the image of the earthy, we shall also bear the image of the heavenly.

1st Cor. xv. 51, 52, 53 : I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed ; and this mortal must put on immortality.

Philippians iii. 21 : Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.

Eph. ii. 8 : For by grace are ye saved, through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast.

Eph. i. 9, 10 : Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself : that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth ; even in him.

Acts iii. 20 : And he shall send Jesus Christ, which was before preached unto you : whom the heaven must receive until the times of the restitution of all things, which God

hath spoken by the mouth of all his holy prophets, since the world began.

Romans xi. 32 : For God hath concluded them all in unbelief, that he might have mercy upon all.

Luke ii. 10 : Behold I bring you good tidings of great joy, which shall be unto all people.

Isaiah lii. 7 : How beautiful are the feet of him that publisheth salvation.

Isaiah xlix. 6 : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

Psalms xxii. 27 : All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.

Isaiah xxv. 8 : He will swallow up death in victory ; and the Lord God will wipe away tears from all faces.

Psalms xxx. 5 : For his anger endureth but a moment ; in his favor is life : weeping may endure for a night, but joy cometh in the morning.

Daniel ix. 24 : Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.

Luke xx. 36 : Neither can they die any more, for they are equal unto the angels ; are the children of God, being the children of the resurrection.

Matthew xxii. 30 : For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

John i. 29 : Behold the Lamb of God that taketh away the sin of the world.

1st John, v. 11 : And this is the record, that God hath given to us eternal life : and this life is his Son.

1st John, i. 8 : If we say we have no sin, we deceive ourselves, and the truth is not in us.

1st John, ii. 2 : And he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world.

1st Timothy, iv. 10 : For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially them that believe.

1st Tim. ii. 34 : For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth.

1st John, iii. 8 : For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Heb. ii. 9 : That he by the grace of God should taste death for every man.

Heb. ii. 14, 15 : For as much then as the children are partakers of the flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them, who, through fear of death, were all their lifetime subject to bondage.

John xii. 32 : And I, if I be lifted up from the earth, will draw all men unto me.

Romans viii. 38, 39 : For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans v. 18 : Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the

righteousness of one the free gift came upon all men unto justification of life.

Romans viii. 20 : For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

John xvii. 2 : As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

John xvii. 21 : That the world may believe that thou hast sent me.

1st Tim. ii. 6 : Who gave himself a ransom for all to be testified in due time.

Rev. v. 13 : And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

The Son of man is come to seek and save that which is lost.

The Father loveth the Son, and hath given all things into his hand.

All that the Father hath given me shall come unto me.

The gospel preached to all previous to the destruction of Jerusalem.

Col. i. 23 : Be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature under heaven.

Romans x. 18 : But I say, have they not heard ? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

STATISTICS

Of the Universalist Denomination in the United States of America.

The doctrine of the final holiness and happiness of all mankind, was first publicly preached in America in the year 1775, by John Murray, a preacher of great piety and talents, who was born in England. Murray died in Boston, May 3d, 1815. The first meeting of the general convention of Universalists took place at Oxford, Massachusetts, September 1st, 1785.

The number of Societies, &c. in the State of New York, at the present time, 1836, is as follows :

| | |
|---------------------------|-----|
| Preachers, | 100 |
| Meeting-houses, | 75 |

The number in the United States is as follows :

| | |
|---------------------------|-----|
| Preachers, | 310 |
| Societies, | 663 |
| Meeting-houses, | 245 |

The number of religious periodicals devoted to the interests of this rapidly increasing denomination, is eighteen.—These papers have probably forty thousand subscribers, and are read by four times that number of individuals.

As to a standard of faith, this denomination professes to have no creed except the Bible. However, they sometimes practice, when forming Churches or Societies, selecting some particular texts as expressive of their general views, particularly the following passage : “I believe that Jesus Christ is the Son of God and Saviour of the world.” This

passage, they think, expresses the most essential points of the christian faith. Universalists hold that good works are the natural fruits of the true faith, and that therefore the real believer will do good to all as he has opportunity, and that by these fruits *true* believers may be known. Universalists hold that there is a *sure* punishment for vice, and a *sure* reward for virtue ; but they have no expectation of receiving endless felicity in the future state in consequence of their faith, repentance, or other exercises and works in this life. Universalists hope for the final happiness of themselves and all, as a free unbought gift of Jehovah's sovereign grace ; and that this plan of salvation has been made known by means of the mission of Christ, whom they believe has risen from the dead as proof of the general resurrection and immortality of all mankind. Having these views, the Universalists believe that their sentiments are preferable to any other for promoting peace and happiness in life, and hope in the hour of death. The Universalists are confident that their doctrines are taught by the light of nature, and the light of that inspiration which they receive as their rule of faith and practice. Having such hope and such confidence, they earnestly invite all men to examine their sentiments with unprejudiced minds, and not to condemn their opinions unheard.

HYMNS

Selected from various Authors, by the Rev. F. Langworthy.

HYMN 1. L. M.

Universality of Christ's Reign.

- 1 Jesus shall reign wher'er the sun,
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.
- 2 Blessings abound wher'er he reigns ;
The joyful prisoner bursts his chains ;
The weary find eternal rest,
And all the sons of want, are blest.
- 3 Where he displays his healing power,
Death and the curse are known no more ;
In him the tribes of Adam boast,
More blessings than their father lost.
- 4 Let every creature rise and bring
Peculiar honors to our king ;
Angels descend with songs again,
And earth repeat the long Amen !

HYMN 2. L. M.

Men are sinners, but God is gracious.

- 1 From deep distress and troubled thought,
To thee, my God, I raise my cry ;
If thou severely mark our faults,
No flesh could stand before thine eye.
- 2 But thou art on a throne of grace,
Free to dispense thy pardons there ;
That sinners may approach thy face,
And hope and love as well as fear.

- 3 As the benighted pilgrims wait,
And long and wish for breaking day,
So waits my soul before thy gate;
When will my God his face display?
- 4 My trust is fixed upon his word,
Nor shall I trust his word in vain;
Let mourning souls address the Lord,
And find relief from all their pain.
- 5 Great! is his love! and large his grace,
Through the redemption of his Son;
He turns our feet from sinful ways,
And pardons what our hands have done.

HYMN 3. C. M.

Man finite—God infinite.

- 1 Great God! how infinite art thou!
What worthless worms are we;
Let the whole race of creatures bow,
And pay their praise to thee.
- 2 Thy throne eternal ages stood,
Ere seas or stars were made;
Thou art the everlasting God,
Were all the nations dead.
- 3 Nature and time quite naked lie
To thine immense survey,
From the formation of the sky
To the great final day.
- 4 Eternity, with all its years,
Stands present in thy view;
To thee there's nothing old appears;
Great God! there's nothing new.
- 5 Our lives through various scenes are drawn,
And vexed with trifling cares,
While thine eternal thought moves on,
Thine undisturbed affairs.

HYMN 4. C. M.

God's love sent his Son to save the lost.

- 1 Plunged in a gulph of doubt and fear,
The world in darkness lay—
Without a cheering beam of hope,
Or spark of glimmering day!
- 2 With pitying eyes the prince of peace,
Beheld our helpless grief;
He saw, and oh! amazing love,
He ran to our relief.
- 3 Down from the shining seats of grace,
With joyful haste he fled;
Enter'd the grave in mortal flesh,
And dwelt among the dead.
- 4 Thence he arose, ascended high,
And shew'd your feet the way:
Up to the Lord our souls shall fly,
At the great rising day.
- 5 Oh! for such love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak.
- 6 Angels! assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'r be told!

HYMN 5. C. M.

The joyful advent and reign of Christ.

- 1 Joy to the world—the Lord is come!
Let earth receive her king:
Let every heart prepare him room,
And heaven and nature sing.
- 2 Joy to the earth—the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

- 3 No more let sins and sorrows grow,
Nor thorns infest the ground ;
He comes to make his blessings flow,
As far as the curse is found.
- 4 He rules the world with truth and grace ;
And makes the nations prove,
The glories of his righteousness,
And wonders of his love.

HYMN 6. C. M.

The salvation of sinners a subject of joy.

- 1 Salvation ! O the joyful sound :
'Tis pleasure to our ears ;
A sovereign balm for every wound,
A cordial for our fears.
- 2 Buried in sorrow and in sin,
At death's dark door we lay ;—
But we arise, by grace divine,
To see a heavenly day.
- 3 Salvation! let the echo fly
The spacious earth around ;
While all the armies of the sky
Conspire to raise the sound.

HYMN 7. C. M.

God's grace superior to our sins.

- 1 Why does your face, ye humble souls,
Those mournful colours wear ?
What doubts are these that waste your faith,
And nourish your despair ?
- 2 What, though your numerous sins exceed
The stars that fill the skies—
And aiming at the eternal throne,
Like pointed mountains rise ?
- 3 What, though your mighty guilt beyond
The wide creation swell ;
And hath its curst foundation laid,
Low as the deeps of hell.

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Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

- 2 From the third heavens where God resides,
That holy happy place ;
The New Jerusalem comes down
Adorn'd with shining grace.
- 3 Attending angels shout for joy,
And the bright armies sing ;
Mortals, behold the sacred seat,
Of your descending king.
- 4 His own soft hand shall wipe the tears
From every weeping eye ;
And pains and groans, and griefs and fears,
And death itself, shall die.
- 5 How long dear Saviour ? Oh ! how long !
Shall this bright hour delay ?
Fly swift around ye wheels of time
And bring the welcome day.

HYMN 10. C. M.

Christ triumphant over Death and the Grave.

- 1 Hosanna to the Prince of light,
Who cloth'd himself in clay !
Enter'd the iron gates of death,
And tore the bars away.
- 2 Death is no more the king of dread,
Since our Emmanuel rose ;
He took the tyrant's sting away,
And vanquish'd all our foes.
- 3 See how the Conqu'ror mounts aloft,
And to his Father flies,
With scars of honor in his flesh,
And triumph in his eyes.
- 4 Bright angels, strike your loudest strings,
Your sweetest voices raise ;
Let heav'n and all created things,
Sound our Emmanuel's praise.

HYMN 11. C. M.

Death, the portion of all.

- 1 Hark! from the tombs a mournful sound!
Mine ears attend the cry—
Ye living men, come view the ground,
Where you must shortly lie.
- 2 Princes, this clay must be your bed,
In spite of all your tow'rs;
The tall, the wise, the rev'rend head,
Must lie as low as ours.
- 3 Great God! is this our certain doom?
And are we still secure!
Still walking downwards to the tomb,
And yet prepar'd no more.
- 4 Grant us the pow'rs of quick'ning grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky.

HYMN 12. L. M.

Faith in Christ dispels the fear of Death.

- 1 Why should we start, and fear to die!
What tin'rous worms we mortals are:
Death is the gate of endless joy,
And yet we fear to enter there.
- 2 The pains, the groans, the dying strife,
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay.
- 3 Oh! if my Lord would come and meet,
My soul should stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she pass'd.
- 4 Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there.

HYMN 13. L. M.

This Mortal must put on Immortality.

- 1 And must this body die ?
This mortal frame decay ?
And must these active limbs of mine
Lie mould'ring in the clay ?
- 2 Corruption, earth, and worms,
Shall but refine this flesh ;
'Till my triumphant spirit comes,
To put it on afresh.
- 3 Christ my Redeemer lives,
And often from the skies,
Looks down and watches all my dust—
'Till he shall bid it rise.
- 4 Array'd in glorious grace,
Shall these vile bodies shine ;
And ev'ry shape, and ev'ry face,
Look heav'nly and divine.
- 5 These lively hopes we owe
Lord ! to thy dying love ;
We would adore thy grace below,
And sing thy praise above.

HYMN 14. L. M.

Faith and Obedience brings Heaven upon Earth.

- 1 Come, we that love the Lord,
And let our joys be known ;
Join in a song of sweet accord,
And thus surround the throne.
- 2 The sorrows of the mind
Be banish'd from the place !
Religion never was design'd
To make our pleasures less.
- 3 Let those refuse to sing,
That never knew our God ;
But such as know the heav'nly King,
Can speak their joys abroad.

- 4 The God that rules on high,
And thunders when he please,
That rides upon the stormy sky,
And manages the seas.
- 5 This mighty God is ours,—
Our Father and our love ;
He will send down his heav'nly pow'rs,
To carry us above.
- 6 There we shall see his face,
And never—never sin ;
There, from the rivers of his grace,
Drink endless pleasures in.
- 7 Yes, and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joys create.
- 8 The men of grace have found
Glory begun below ;
Celestial fruits on earthly ground,
From *faith* and hope may grow.
- 9 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields
Or walk the golden streets.
- 10 Then let our songs abound,
And ev'ry tear be dry ;
We're marching through Emmanuel's ground,
To fairer worlds on high.

HYMN 15. C. M.

Assurance of Eternal Rest.

- 1 When I can read my title clear
To mansions in the skies,
I bid farewell to ev'ry fear,
And wipe my weeping eyes.
- 2 Should earth against my soul engage,
And fiery darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world.

- 3 Let cares like a wild deluge come,
And storms of sorrow fall ;
May I but safely reach my home,
My God, my heav'n, my all.—
- 4 There shall I bathe my weary soul
In seas of heav'nly rest ;
And not a wave of trouble roll,
Across my peaceful breast.

HYMN 16. L. M.

*The Creator worthy of exalted Praise.**

- 1 Sing to the Lord with joyful voice ;
Let ev'ry land his name adore ;
The northern isles shall send the noise
Across the ocean to the shore.
- 2 Nations attend before his throne,
With filial fear, with sacred joy ;
Know that the Lord is God alone,
He can create and he destroy.
- 3 His sov'reign power without our aid,
Made us of clay, and form'd us men ;
And when like wand'ring sheep we stray'd,
He brought us to his fold again.
- 4 We are his people, we his care ;
Our souls and all our mortal frame :
What lasting honors shall we rear,
Almighty Maker, to thy name.
- 5 We'll crowd thy gates, with thankful songs ;
High as the heav'ns our voices raise ;
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise.
- 6 Wide—as the world, is thy command ;
Vast—as eternity thy love :
Firm as a rock thy truth must stand,
When rolling years shall cease to move.

HYMN 17. P. M.

God is our Protector, our only Hope.

- 1 Upward I lift mine eyes,
From God is all my aid ;
The God that built the skies,
And time and nature made :
God is the tow'r
To which I fly ;
His grace is nigh
In ev'ry hour.
- 2 My feet shall never slide,
And fall in fatal snares ;
Since God, my guard and guide,
Defends me from my fears.
Those wakeful eyes
That never sleep,
Shall Israel keep
When dangers rise.
- 3 No burning heats by day
Nor blasts of ev'ning air,
Shall take my health away,
If God be with me there :
Thou art my sun
And thou my shade,
To guard my head,
By night or noon.
- 4 Hast thou not giv'n thy word,
To save my soul from death ?
And I can trust my Lord,
To keep my mortal breath.
I'll go and come,
Nor fear to die,
'Till from on high,
Thou call me home.

HYMN 18. P. M.

God's Works proclaim his Power, Wisdom and Goodness.

- 1 Ye tribes of Adam join
With heav'n and earth and seas,

And offer notes divine,
To your Creator's praise.

Ye holy throng,
Of angels bright,
In worlds of light,
Begin the song.

2 Thou sun, with dazzling rays,
And moon that rul'st the night,
Shine to your Maker's praise,—
With stars of twinkling light.
His pow'r declare,
Ye floods on high,
And clouds that fly
In empty air.

3 The shining worlds above,
In glorious order stand ;
Or in swift courses move,
By his supreme command.
He spake the word,—
And all their frame
Obedient came,
To praise the Lord.

4 He mov'd their mighty wheels,
In unknown ages past ;
And each his word fulfills,
While time and nature last.
In diff'rent ways,
His works proclaim
His wondrous name,
And speak his praise.

HYMN 19. H. M.

The pleasures of Public Worship.

1 To spend one sacred day,
Where God and saints abide,
Affords diviner joy
Than thousand days beside :
Where God resorts,
I love it more

To keep the door,
Than shine in courts.

- 2 Oh ! happy men that pray,
Where God appoints to hear ;
Oh ! happy souls that pay
Their constant worship there.
They praise thee still ;
And happy they,
That love the way,
To Zion's hill.
- 3 They go from strength,
Through this dark vale of tears,
'Till each arrives at length, —
'Till each in heaven appears.
Oh ! glorious seat ;
When God our king,
Shall hither bring
Our willing feet.

HYMN 20. L. M.

The firmness of the Divine Promises.

- 1 Firm are the words the prophets give,
Sweet words on which believers live ;
Each of them is the voice of God,
Who spoke and spread the skies abroad.
- 2 Whence then should doubts and fears arise ?
Why trinkling sorrows drown our eyes ?
Slowly alas ! our mind receives,
The comfort that our maker gives.
- 3 Oh for a strong and lasting faith,
To credit what th' Almighty saith ;
To embrace the message of his Son,
And call the joys of heaven our own.
- 4 And should the earth's old pillars shake,
And all the wheels of nature break ;
Our steady souls would fear no more,
Than solid rocks when billows roar.

And offer notes divine,
 To your Creator's praise.
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 In worlds of light,
 Begin the song.

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HYMN 23. C. M.

Moses lifted up the Serpent in the Camp of Israel.

- 1 So did the Hebrew prophet raise
The brazen serpent high ;
The wounded felt immediate ease,
The camp forebore to die.
- 2 Look upward in the dying hour,
And live ! the prophet cries !
But Christ performs a nobler cure,
When faith lifts up her eyes.
- 3 When God's own Son is lifted up,
A dying world revives ;
The Jew beholds the glorious hope,
Th' expiring Gentile lives.

HYMN 24. C. M.

The rich Provisions of the Gospel.

- 1 Let every mortal ear attend,
And ev'ry heart rejoice !
The trumpet of the gospel sounds,
With an inviting voice.
- 2 Ho ! all ye hungry, starving souls,
Who feed upon the wind,—
And vainly strive, with empty toys,
To fill an empty mind :—
- 3 Eternal wisdom has prepar'd,
A soul-reviving feast ;
And bids your longing appetites
The rich provision taste.
- 4 Ho ! ye that pant for living streams,
And pine away, and die ;
Here you may quench your raging thirst,
With springs that never dry.
- 5 Rivers of love, and mercy here
In a rich ocean join ;
Salvation, in abundance, flows,
Like floods of milk and wine.

- 6 The happy gates of gospel grace
 Stand open night and day ;
 Lord, we are come to seek supplies,
 And drive our wants away.

HYMN 25. P. M.

For Thanksgiving Day.

- 1 O sing to Jehovah for light is advancing,
 Exult in the Lord for his glory is come ;
 The sunbeams of truth upon mortals are glancing,
 The wandering pilgrim is journeying home.

CHORUS.—Awake then from sorrow, arise from despair,
 The night has been long, but the morning is fair.

- 2 Oh shout, for the day-star from heaven is shining,
 The reign of delusion is over and gone ;
 Love, peace, joy and hope are their tendrils entwining,
 And justice and mercy combining in one.

CHORUS.—Awake then from sorrow, &c.

- 3 No more shall the wanderer, grooping in error,
 His vision beclouded with darkness and night,
 View life in despair, and the future with terror :
 The beams of salvation have burst on the night.

CHORUS.—Awake then from sorrow, &c.

- 4 Rejoice, for the earth is resuming her splendor,
 The flowers of Eden are blooming anew ;
 The tyrant of darkness his throne shall surrender,
 And freedom revisit the Gentile and Jew.

CHORUS.—Awake then from sorrow, &c.

HYMN 26. P. M.

The Star in the East.

- 1 Hail the blest morn, when the great Mediator
 Did from the regions of glory descend ;
 Shepherds go worship the babe in the manger,
 Lo ! for his guard the bright angels attend.

CHORUS.—Brightest and best of the suns of the morning,
 Shine on our darkness and lend us thine aid ;
 Star in the east, the horizon adorning,
 Guide where the infant Redeemer is laid.

- 2 Cold on his cradle the dew-drops are shining,
 Low lies his head with the beasts of the stall ;
 Angels adore him, in slumber reclining,
 Monarch, Redeemer, and Saviour of all.

CHORUS.—Brightest and best of the suns, &c.

- 3 Say, shall we greet him with costly devotion,
 Odors of Edom, an offering divine,
 Gems from the mountain or pearls from the ocean,
 Myrrh from the forest, or gold from the mine.

CHORUS.—Brightest and best of the suns, &c.

- 4 Vainly we offer each ample oblation,
 Vainly with gold would his favor secure ;
 Richer by far is the heart's adoration,
 Dearer to God are the prayers of the poor.

CHORUS.—Brightest and best of the suns, &c.

- 5 He is our friend in the midst of temptation,
 Faithful supporter, whose love cannot fail ;
 Rock of our refuge, and hope of salvation,
 Light to direct us through death's gloomy vale.

CHORUS.—Brightest and best of the suns, &c.

HYMN 27. P. M.

Spiritual Consolation in the lonely Night.

- 1 Oft in the lonely night,
 When slumber's chain hath bound me,
 Remembrance brings the light
 Of love divine around me.
 The still small voice,
 Bids me rejoice,
 In words of comfort spoken ;
 And o'er life's track,
 My mind looks back,
 To promises ne'er broken.
 Thus in the lonely night,
 When slumber's chain hath bound me,
 Remembrance brings the light,
 Of love divine around me.

- 2 When humbly I recall,
 The tokens of his favor ;
 I see in him of all,
 The Father, friend and Saviour :
 And feel that he,
 Whose love to me,
 Has never yet abated,
 Will never let
 His grace forget,
 A soul in love created.
 Thus in the lonely night,
 When slumber's chain hath bound me,
 Remembrance brings the light,
 Of love divine around me.

HYMN 28. C. M.

Triumph of the Gospel in Heathen Lands.

- 1 From Greenland's icy mountains,
 And India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand,
 From many on ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from error's chain.
- 2 What though the spicy breezes
 Blow soft o'er Ceylon's isle,
 Though every prospect pleases,
 And only man is vile ;
 In vain with lavish kindness
 The gifts of God are strown ;
 The heathen, in his blindness,
 Bows down to wood and stone.
- 3 Shall we, whose souls are lighted
 With wisdom from on high,
 Shall we to men benighted
 The lamp of life deny ?
 Salvation ! O Salvation !
 The joyful sound proclaim,
 Till earth's remotest nation
 Has learned Messiah's name.

- 4 Waft, waft, ye winds, the story,
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole ;
 Till o'er our ransom'd nature,
 The Lamb for sinners slain,
 Redeemer, King, and Saviour,
 In bliss returns to reign.

HYMN 29. P. M.

Shepherds in Jewry.

- 1 As Shepherds in Jewry were guarding their sheep,
 Promiscuously seated, estranged from sleep,
 An angel from heaven presented to view,
 And thus he accosted the trembling few :
 Dispel all your sorrows and banish your fears,
 For Jesus, your Saviour, in Jewry appears.
- 2 Though Adam the first in rebellion was found,
 Forbidden to tarry on hallowed ground,
 Yet Adam the second appears to retrieve
 The loss you sustain'd by the serpent and eve ;
 Then shepherds be joyful, this instant arise,
 Go visit the Saviour and see where he lies.
- 3 This wonderful story no sooner was heard,
 Than thousands of angels from glory appear'd ;
 They join'd in a concert, and this was their theme,
 All glory to God and good will towards men ;
 Then shepherds strike in, join your voice to the choir,
 And catch a few sparks of celestial fire.
- 4 Hosanna, the angels in ecstasy cry,
 Hosanna, the wondering shepherds reply ;
 Salvation, redemption, all centre in one,
 All glory to God for the birth of his Son ;
 Then make proclamation, declare it around,
 Till both Jew and Gentile shall hear the glad sound.

HYMN 30. P. M.

God's Love unchangeable.

- 1 Come, thou fount of ev'ry blessing,
Tune my heart to sing thy praise ;
Streams of mercy never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above :
See the mount—I'm fix'd upon it—
Mount of God's unchanging love.
- 2 Here I find my richest treasure,
Hither by thy help I'm come ;
And I hope, by thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God ;
He to save my soul from danger,
Interpos'd his precious blood.
- 3 O! to grace how great a debtor;
Daily I'm constrain'd to be !
Let thy grace now, like a fetter,
Bind my wand'ring heart to thee :
Prone to wander, Lord I feel it—
Prone to leave the God I love—
Here's my heart—O take and seal it ;
Seal it for thy courts above.

HYMN 31. P. M.

The Day Star, or spread of Light.

- 1 When through the cheerless long and gloomy night,
The weary pilgrim plods his lonely way,
Anxious he looks for some faint gleam of light,
Some friendly token of approaching day.
- 2 Oft to the east he turns his searching gaze,
Eying the orbs that slowly seem to rise ;
At length he sees the long! long! wish'd for rays,
Of the blest day-star from the orient skies.

- 4 Waft, waft, ye winds, the story,
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The weary pilgrim plods his lonely way,
Anxious he looks for some faint gleam of light,
Some friendly token of approaching day.
- 2 Oft to the east he turns his searching gaze,
Eying the orbs that slowly seem to rise ;
At length he sees the long ! long ! wish'd for rays,
Of the blest day-star from the orient skies.

- 3 Oh how the sight cheers the desponding soul,
With resolution new he presses on ;
Quickens his pace to reach the destin'd gaol,
His fears, his horrors, and forebodings gone.
- 4 Thus on the night of superstition's gloom,
The gospel day-star shines with heavenly fire ;
Its light dispels the darkness of the tomb ;
At its approach the shades of doubt retire.
- 5 Celestial star, dispense thy beams around,
Through the dark region of the human mind,
Till not a doubting soul on earth is found—
Till unbelief shall not one captive bind.
- 6 Oh heavenly star ! thou art th' unerring sign
That day, with its broad splendors, is at hand,
When gospel truth o'er the whole earth shall shine,
And peace triumphant reign in every land.

HYMN 32. C. M.

Suitable for the Funeral of a Preacher.

- 1 Farewell dear friend, a long farewell,
For we shall meet no more,
Till we are raised with thee to dwell
On Zion's happier shore.
- 2 And is he dead ? No, no, he lives,
His noble spirit flies,
To heaven above, and there receives
The long expected praise.
- 3 Farewell dear friend, again farewell,
Soon we shall rise to thee ;
And when we meet no tongue can tell,
How great our joys shall be.
- 4 In robes of innocence and love,
His spotless soul is drest,
And all the angelic hosts above,
Rejoice to see him blest.

- 5 Then let us dry our mournful tears,
 From every gloomy grief refrain;
 In heaven our pastor now appears,
 And shall forever reign.
- 6 A little while and we shall go,
 To yonder happy skies,
 And join our friends we lov'd below,
 In everlasting joys.

HYMN 33. C. M

Winchester's Farewell—sung in his last moments.

- 1 Farewell dear friends in Christ below,
 I bid you all a short adieu;
 My time is come, I long to go,
 I trust I soon my Lord shall view.
- 2 I thank you for your kindness shown,
 My Saviour will reward you all;
 I leave you with the Lord alone,
 Till he from earth your souls shall call.
- 3 Farewell dear neighbors, brethren, friends,
 I hope we soon shall meet with joy;
 My heavenly father for me sends,
 I go where nothing can annoy.
- 4 Adieu to you my enemies;
 You that have sought to do me harm,
 By slander, envy, rage and lies;
 But God upheld me with his arm.
- 5 I wish you all eternal life,
 I owe you not the least ill will;
 My soul is free from wrath and strife,
 Though me you hate, I love you still.
- 6 Adieu thou sun, ye stars and moon
 No longer shall I need your light;
 My God 's my sun, he makes my noon—
 My day shall never change to night.
- 7 Adieu to all things here below—
 Vain world I leave thy fleeting toys;

- 3 Lo! I hear the air resounding,
 With expiring insects' cries ;
 Oh! their moans, to me how wounding,
 Emblems of my wretched sighs ;
 Hollow winds about me roaring,
 Noisy waters around me rise,
 While I sit my fate deploring,
 Tears fast streaming from my eyes,
- 4 What to me are Autumn's treasures,
 Since I know no earthly joys ;
 Since I've lost all youthful pleasures—
 Time must youth and health destroy :
 Pleasure once I fondly courted,
 She'd each bliss that youth bestows ;
 But to think how vain I sported,
 Now embitters all my woes.
- 5 Age and sorrow since have blasted
 Every youthful pleasing dream ;
 Quivering age with youth contrasted,
 Oh how short their glories seem.
 As the annual frosts are cropping,
 Leaves and tendrils from the trees,
 So my friends are yearly dropping,
 Through old age and dire disease.
- 6 Autumn gives me melancholy,
 Strikes dejection through my soul ;
 Oh, to see my former folly,
 Waves of sorrow o'er me roll.
 When a few more years are wasted,
 When a few more springs are o'er,
 When a few more griefs I've tasted,
 I shall fall to rise no more.
- 7 Fast my sun of life declining,
 Soon will set in endless night ;
 But my hopes, pure and resigning,
 Rest in future life and light.
 Cease this fearing, trembling, sighing,
 Death will break the sullen gloom ;
 Soon my spirit, fleeing, flying,
 Shall be borne beyond the tomb.

HYMN 37.

False notions of God removed.

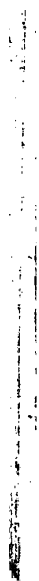
- 1 Man early imbib'd false notions of God,
Suppos'd him a tyrant, and vengeance his rod ;
The hand of tradition ere since time begun,
Has borne the delusion from father to son.
- 2 The father of mercies his bosom unfurl'd,
Sent Christ to bear witness of him to the world,
Invested with wisdom and virtue to prove,
That God is eternal unchangeable love.
- 3 The Jews disbelieving in him, they begun
To seek the sweet life of that innocent man ;
Condemn'd him unjustly to hang on the tree,
And bear the keen anguish of death's agony.
- 4 The earth was convulsed, her bowels distrest,
The heavens in mourning appear'd to be drest,
The stars and pale Luna and Sol's rolling flame,
All shrunk from beholding the death of the Lamb.
- 5 His healing the sick, his raising the dead,
His feeding the hungry with meat, drink and bread
His casting out devils, restoring the blind,
All prove him who sent him, the friend of mankind.
- 6 Through him we discover that mankind shall have
A lasting existence beyond the cold grave ;
Remov'd from a state of temptation like this,
To dwell in perfection's soft bosom of bliss.
- 7 The harvest appears, the fields are all white,
The reapers go forth in the first dawn of light ;
The reapers are those whom our God does inspire,
To gather up falsehood and burn it with fire.
- 8 The spirit of truth is the sickle so keen,
The illuminous flame is the fire that we mean ;
The temple of friendship and love is the place,
For the mind, when refin'd, of the whole human race.

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